

יהיננו מיומים - תרנ"ש

FORCES IN CREATION

YOM TOV SHEL ROSH HASHANAH 5659

- DISCOURSE TWO -

a chasidic discourse by

Rabbi Shalom DovBer Schneersohn

יצוקללה"ה נבג"מ זי"ע

of Lubavitch

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PREFACE

We hereby present the second discourse in the sequence of *maamarim* known as *Yom Tov Shel Rosh Hashanah 5659*, as the ninth volume in the *Chasidic Heritage Series*.

The present discourse, entitled *Forces in Creation*, was delivered by the fifth Lubavitcher Rebbe, Rabbi Shalom DovBer Schneersohn, at the close of Rosh Hashanah 5659 (1898).

The discourse, which opens with the verse *Yechayenu Miyomayim*, builds upon the paradoxical principle set forth in the first *maamar*—namely, that the most lofty elements are found in the very lowest of strata—and applies this concept to procreation, to coronation, and finally, to Torah study. Indeed, in the words of the author's son and successor, Rabbi Yosef Yitzchak Schneersohn, the beginning of this discourse discusses the fact that "Torah is a flow of essence"¹—though Torah deals primarily with laws pertaining to the physical, material world.

It should be noted that this particular discourse is quite intricate in its discussion of numerous Kabbalistic concepts; readers who are unfamiliar with Chasidic thought and terminology may find it difficult to fully understand the *maamar*. We have nonetheless attempted to make the discourse more accessible by presenting these complex concepts in the clearest, most user-friendly manner possible.

The *maamar* discourse was translated by Rabbis Moshe Miller and Shmuel Marcus; the annotation and commentary were authored by Rabbis Moshe Miller and Avraham D. Vaisfiche. The original Hebrew text has been re-typeset with Hebrew vowel marks to further enhance this volume's usability. Special thanks are due to Rabbis Yosef Marcus, Shmuel Klatzkin, Eliezer Danziger, Ari Sollish and Dovid Olidort for their meticulous editing of the text. Thanks are also due to Rabbi Yosef B. Friedman for his editorial guidance.

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1. Table of Contents to *Sefer Hamaamarim 5659*.

INTRODUCTION AND SUMMARY

INTRODUCTION AND SUMMARY

TO THE ASTUTE OBSERVER, our world abounds with spiritual mystery. One of the keys to unlocking many of these mysteries is alluded to in the cryptic teaching of our sages, “The beginning is wedged in the end, and the end, in the beginning.”¹

In creating the world, G-d implanted the very loftiest sparks into the very lowest stratum. This architecture is at least partly the result of a paradox inherent in creation itself. For on the one hand, creation is strictly a Divine act; only G-d can truly create out of nothing. Yet on the other hand, creation obscures G-d’s Essence, since any activity or manifestation invariably detracts from His Simple Being. It is therefore the simplest and the most inert levels of creation that are most in harmony with G-d’s Essence. The ideal state then would be to synthesize the passivity that is characteristic of Essence, with the dynamic expressiveness that is characteristic of His revelation. In fact, when this optimal fusion occurs, it gives birth, not to a revelation of G-d’s Infinite Light, but to a revelation of G-d’s Essence itself.

In the present discourse, the author, Rabbi Shalom DovBer Schneersohn, the fifth leader (“Rebbe”) of the Chabad-Lubavitch movement, unravels the mystical dynamics underlying this conjoining, applying the principles to procreation, to coronation, and finally, to Torah study. Indeed, the Torah is an effusion of essence.

THE DUALITY OF MALCHUT

Continuing the theme begun in the first discourse,² Rabbi Shalom DovBer explains how the lowest *sefirah*, *malchut*, has a unique connection to the highest *sefirah*, *keter*. This connection is made through the *sefirah* of *binah*, with which *malchut* enjoys a special bond. This is the deeper meaning of the adage, “Extra *binah* was granted to women (*malchut*).” In the first discourse, the adage was

1. *Sefer Yetzirah* 1:7.

2. *Yom Tov Shel Rosh Hashanah* 5659 (Kehot 2000).

applied to speech. Speech enriches the very thinking and feeling that it expresses. So even though our thoughts and emotions activate speech, the act of talking itself brings further depth and clarity to these very thoughts and emotions. In other words, the recipient (*malchut*)—speech—is also a contributor.

THE ROLE OF THE WOMAN

In the beginning of the present discourse, Rabbi Shalom DovBer explains how this dynamic also applies to procreation. Here, too, the ostensible recipient, the woman, also plays the role of giver. Not only because she produces the ovum, without which conception is impossible, but also because it is she who actually creates the child. The creative process, however, requires a sublime revelation of the Divine, from the lofty attribute of *keter*. For the sake of the recipient (the woman), G-d reveals this lofty light, enabling the male to father a child.

ROYALTY

Having mentioned the special connection between *malchut* (woman) and *keter*, Rabbi Shalom DovBer now sets aside the subject of procreation (he returns to it later), and focuses on elucidating the relationship between *malchut* and *keter* by employing a more obvious analogy—that of coronation. In this paradigm, the king's subjects correspond to the *sefirah* of *malchut*, the king corresponds to *z'eyr anpin* (*z'a*), the emotive *sefirot*, while the king's will and desire to rule corresponds to *keter*. By crowning the king, the people confer greatness upon him. Again, we have here the idea of the subjects (the recipients) of the sovereign rule actually raising the stature of the monarch through their submission to him. The elevation that the king undergoes is not simply because of his climb on the societal ladder to the pinnacle of royalty. Rather, in becoming king he undergoes a metamorphosis. After the populace arouses the king's will to reign by their total self-subordination, the king's newly awakened will invigorates all his other faculties. They are all sublimated, all transformed into something much greater. Will has this tremendous effect because it arouses the faculty of sovereignty (*malchut*), which is far loftier than the other soul-powers, being rooted in the soul's very essence.

THE SUPERNAL KING

In the spiritual realm, a similar process takes place. The exalted stature of the Supernal King is brought about by the revelation and infusion of will—*keter*—which comes through *binah*. *Binah* is the medium through which anything concealed becomes revealed. Moreover, the level of *keter* revealed is not limited to a particular spiritual world. Because of the direct linkage between the *sefirah* of *keter* of all four spiritual worlds, each succeeding *keter* is generated directly by the preceding one. Consequently, when (*tiferet* of) *binah* transfers the flow from *keter* to *z'a*, becoming, as it were, *keter* of *z'a*, this *keter* is illuminated by *keter* of *Atzilut*. This flow from *keter* to *z'a* is for the sake of *malchut*. Why does *keter* produce this flow for the sake of *malchut* and not for the sake of *z'a*? On account of the higher origins of *malchut*.

SPIRITUAL ORIGINS

Rabbi Shalom DovBer then elaborates on these higher origins of *malchut*, using kabbalistic terminology to map out precisely the respective roots of *malchut* and *z'a*, and concludes that an aspect of *atik* (will) itself lies within *malchut*. Having explained the origins of *malchut* and *z'a* in the spiritual worlds that follow *tzimtzum* (the first powerful contraction of G-d's Infinite Light), Rabbi Shalom DovBer proceeds to identify their origins prior to *tzimtzum*. He marshals various proofs that demonstrate that here too *malchut* is rooted higher than *z'a*—*malchut* being rooted in the Essence and Being of *Ein Sof*. For this reason, on Rosh Hashanah, the time of year when *malchut* is rebuilt, the flow from *mochin*³ travels directly to *malchut*, bypassing *z'a*.

MALCHUT AS A PARTZUF

After *malchut* has matured through the direct influence from *mochin*, it becomes what is termed in Kabbalah a complete *partzuf*.⁴ At this point, *malchut* is ready to join with *z'a* to further perfect the har-

3. Lit., "brain," collective term for *chochmah-binah-daat*.

4. Lit., "visages" or "profiles." The term *partzuf* is used to describe the

manner in which the *sefirot* are arranged in distinct configurations, each with ten *sefirot* of their own.

See footnote 61 to main text.

mony between *sefirot*, facilitating the revelation of G-dliness in all of creation. But before this creative conjoining can take place, yet another supernal flow must take place, a flow from *keter* to imbue *z'a* with the requisite ability to impregnate *malchut*. Which brings us back again to the subject of procreation.

THE MECHANICS OF CREATION

As mentioned earlier, the flow from *keter* to *z'a* is for the sake of *malchut*. Meaning, although the emotive *sefirot* of *z'a* possess the capacity for insemination, a prerequisite for procreation, it is *malchut* that plays the pivotal role. For although insemination represents an effusion of the father's essence, its effusive quality overshadows its quality of essence—as it must. For essence, by definition, is non-expressive. Essence just is.⁵ But while an effusion of essence is insufficient to award *z'a* with the primary role in the act of procreation, it is indispensable in arousing within *malchut* its own innate connection to essence, which is the key ingredient in procreation. And once this quality is awoken in *malchut* by *z'a*, *malchut* then assumes responsibility for the development of the embryo, using qualities borrowed from *binah*, a *sefirah* that *malchut* enjoys a special affinity with, as mentioned above, on account of *malchut*'s lofty origins.

The principal role of *malchut* (as embodied within the female) in procreation is paralleled in the metaphysical realm—creation *ex nihilo* is also associated with *malchut*. The light that fills *malchut* stimulates the innate, but concealed, capacity for creation in *malchut* to actually create. Thus, creation itself springs from the vessel of *malchut*, not its inward light.

BOND OF THREE

Having explained a key concept underlying the creative process (namely, that creation derives from *malchut* because of its superior root-origin, which is embedded ultimately in the Essence and Being of G-d) Rabbi Shalom DovBer continues for the remainder of the discourse to apply this concept to the relationship between the Jewish people, the Torah and G-d.

5. See Levin, *Heaven on Earth* (Kehot 2002), p. 17 ff.

TORAH

The Torah represents a “seminal” effusion from the Supernal Wisdom of G-d, an effusion in which all the powers of the essence of the father is invested. For this reason, the fact that the Torah is clothed in physical garb, dealing with this-worldly phenomena is no contradiction to its lofty source. On the contrary. It is the physical that must act as a medium to convey a transmission of essence. The Jewish souls, for their part, represent the bride, receiving and absorbing the Torah, just as the female receives the seed from the male.

SOULS

Furthermore, continues Rabbi Shalom DovBer, the origins of the Jewish souls are loftier than the Torah. Using the precise terminology of Kabbalah, he carefully identifies the respective roots of the Jewish souls and the Torah, explaining that though both are rooted in *Adam Kadmon* (A’K), the Torah is identified with the externality of A’K, while the Jewish souls derive from the very inwardness of A’K. And prior to *tzimtzum*, the Torah is rooted in *chochmah* of *Ein Sof*, while the Jewish souls are rooted in the Essence and Being of *Ein Sof*.

ROSH HASHANAH — G-D’S CORONATION

For this reason, on Rosh Hashanah, a time when *malchut* must be reconstructed, when the Divine desire to reign must be renewed, the Jewish people play a critical role. Because of their exalted origins in Essence, only they can bring about this renewed will in G-d to be King. But because their lofty roots are not evident, the Jewish people must recite the relevant verses from Torah, since the Torah’s intrinsic unity with G-d is readily apparent. The recital of Torah verses is comparable to the effusion of essence from the father that awakens the innate creative essence of the mother, enabling her (the Jewish people) to conceive—to recreate G-d’s will to rule. So although everything is accomplished using the Torah, it is the Jewish people who perform the deed itself.

QUINTESSENTIAL TORAH

And just as the Jewish people reawaken the Divine desire for sovereignty on Rosh Hashanah, similarly, through their study of Torah and observance of *mitzvot* on a daily basis, the Jewish people elicit a

revelation of Torah and *mitzvot* as Torah and *mitzvot* exist in their quintessential state—a state that otherwise precludes disclosure below. This revelation will become manifest fully only in the Future Era, concerning which the verse says, “[A new] Torah will come forth from Me.”⁶

CONTRIBUTING CUPS

In his concluding paragraphs of the discourse, Rabbi Shalom DovBer revisits the Midrash quoted at the beginning of the first discourse, which metaphorically likens the Jewish people to a cup. Drawing upon the ideas elucidated in the present discourse, he elaborates on the deeper significance of the allegory, and ties it together with yet another teaching that uses the image of a cup to allude to women. Rabbi Shalom DovBer closes the discourse by reiterating the principle that the Jewish people are not only recipients, but also contributors, because of their exalted root-source.

* * *

NOTE ON THE HEBREW TEXT: In vocalizing the Hebrew words in this edition we have followed the grammatical rules of the Holy Tongue, which occasionally differ from the traditional or colloquial pronunciation.

6. Cf. Isaiah 51:4 and *Vayikra Rabbah* 13:3.

**TRANSLATION
AND
COMMENTARY**

*With the help of Heaven,
After the Close of Rosh Hashanah 5659 (1898)*

THREE DAYS

AFTER¹ TWO DAYS, HE WILL REVIVE US; ON THE THIRD DAY, HE WILL RAISE US UP AND WE WILL LIVE IN HIS PRESENCE:² "After two days, He will revive us" refers to Rosh Hashanah, which is always [celebrated for] two days.³ "On the third day, He will raise us up" refers to Yom Kippur.⁴

Says *Tanna d'Vei Eliyahu*:

"After two days, He will revive us alludes to this world; On the third day, He will raise us up alludes to the World to Come." 'This world' is referred to as *two* days because the Garden of Eden is included in 'this world.'⁶ [The term] 'World to Come' as used in the

1. Lit., "from."

2. Hosea 6:2. According to *Rashi*, "two days" refers to the two destroyed Temples, while "the third day" refers to the third Temple, which will be built in the future. The building of the third Temple will console the Jewish people for the destruction of the first two Temples. *Targum Yonatan* translates "two days" as a reference to the Final Redemption, and "the third day" as an allusion to the Resurrection. *Radak* and *Metzudat David* explain that "two days" is a euphemism for the exiles of Egypt and Babylon, while "the third day" refers to the present exile.

3. Even in the times of the Temple, when the months were set according to the testimony of witnesses who saw the new moon (rather than according to our current fixed calendar), Rosh

Hashanah was two days (*Likkutei Torah, Drushim l'Rosh Hashanah* 63b). However, see notes in *Sefer Ha-maamarim* 5711 p. 33; *Likkutei Sichot*, vol. 2, p. 646; vol. 14, p. 122).

Jewish months have either 29 or 30 days. Before the current Jewish calendar was established (4th century C.E.), the beginning of each new month was determined by the rabbinical court in Jerusalem. If witnesses claimed to have seen the new moon on or before the 30th day, the court would pronounce the 30th day Rosh Chodesh (the first day of the next month). If such witnesses failed to appear, the new month would begin on the 31st day. Messengers were then dispatched to relay this information throughout the Land of Israel and beyond so that the citizens would then know when to celebrate the festivals.

Those living in the Diaspora would usually not receive news of the

בס"ד,

מוצאי ראש השנה, רנ"ט

יְחִינּוּ מִיּוֹמִים בְּיוֹם הַשְּׁלִישִׁי יְקִימְנוּ וְנִחֲיָה לְפָנָיו. הִנֵּה
יְחִינּוּ מִיּוֹמִים קָאֵי עַל ב' יָמִים דְּרֹאשׁ הַשָּׁנָה דְּרֹאשׁ הַשָּׁנָה
לְעוֹלָם ב' יָמִים, בְּיוֹם הַשְּׁלִישִׁי יְקִימְנוּ הוּא יוֹם הַכְּפוּרִים.

וּבִתְנָא דְּבִי אֱלִיהוּ אֵיתָא

יְחִינּוּ מִיּוֹמִים הוּא עוֹלָם הִזֵּה בְּיוֹם הַשְּׁלִישִׁי יְקִימְנוּ
הוּא עוֹלָם הַבָּא. וּמָה שְׁעוֹלָם הִזֵּה נִקְרָא יוֹמִים הֵינּוּ מִפְּנֵי
שָׁגַם גֵּן עֵדֶן הוּא בְּכָלֵל עוֹלָם הִזֵּה, דְּעֵיקָר עוֹלָם הַבָּא
הַנּוֹפֶרֶת בְּמִשְׁנָה וּגְמָרָא הוּא עוֹלָם הַתְּחִיָּה, וּכְמוֹ כָּל

new month's start until after two weeks. Since Pesach and Sukkot begin on the fifteenth of the month (of *Nissan* and *Tishrei* respectively), the Diaspora communities, not knowing which day was Rosh Chodesh, would have to observe each holiday for two days. Rosh Hashanah presented a problem even for those in the Land of Israel since it occurs on Rosh Chodesh itself. Since valid witnesses might appear towards the end of the thirtieth day, that day would always need to be kept as holy. Thus anyone living outside a 2,000 cubit radius of Jerusalem (the distance the messengers would be allowed to walk on Shabbat and festivals) would not know the proper date of Rosh Chodesh/Rosh Hashanah until after the festival. Thus they were forced to observe two days of Rosh Hashanah because of the "uncertainty of the date." (See *Shulchan Aruch Harav* 600:1.)

4. See *Likkutei Torah, Rosh Hashanah* 63b and 58a, where reference is made to Ezekiel 40:1, "At the beginning of the year on the tenth of the month." The commentaries point out that many Jubilee year observances do not begin until Yom Kippur. Hence, Yom Kippur can be considered the "third day" of Rosh Hashanah.

5. Chap. 5. *Tanna d'Vei Eliyahu* is a *Midrash* taught by Eliyahu the Prophet to the *Amora* Rav Anan in two parts, *Seder Eliyahu Rabbah* and *Seder Eliyahu Zutta*. (See *Ketubot* 106a where this event is recorded.)

6. THE GARDEN OF EDEN. The *Zohar* (III:128b in *Idra Rabba*) mentions that although there is a higher and lower *Gan Eden*, corresponding to *binah* of *Atzilut* and *malchut* of *Atzilut* respectively, nevertheless the radiance that illuminates both levels of *Gan*

*Mishnah*⁷ and Talmud⁸ signifies primarily the Resurrection, as in “all Israel have a share in the World to Come,” meaning the Resurrection.⁹

Hence, this world is the “two days”—this world and the Garden of Eden, or this world and the Messianic era. “On the third day He will raise us up” is the World to Come, meaning the Resurrection.¹⁰

IN THE IMAGE

To understand the relationship between these two interpretations,¹¹ we must reintroduce the concept of “an extra measure of understanding (*binah*) was bestowed upon woman, surpassing that possessed by man.”¹² It was explained that this [extra measure] signifies the superiority of speech—called “woman”—which enriches the intellect and the emotions.

Now, just as this enhancement occurs through speech, an intangible expression of a person, referred to as a mere external outflow,¹³ the same enhancement also occurs with an internal outflow,¹⁴ when a man fathers a child who shares his characteristics.

True, childbirth results from an internal and essential communion, when the father transmits the essence of his soul, to the extent that the child genuinely resembles his father, and the child’s abilities

Eden emanates from the level of *memalei kol almin* (See *Sefer Halikkutim, Gan Eden*, chap. 2; *Sefer Ha-maamarim Melukat* vol. 1, p. 57; vol. 2, p. 229). Accordingly, it can be classified as part of the “chain of being,” or *seder hishtalshelut*. (For an explanation of the term *memalei kol almin*, see below, footnote 148.)

7. *Avot* 4:16, 17; *Sanhedrin* 11:1.

8. *Sanhedrin* 90a.

9. This follows the interpretation of *Ramban, Shaar Hag'mul*, end (p. 309 in the Chavel edition). Maimonides, however, identifies the World to Come as *Gan Eden* (*Perush Ha-*

mishnah, Sanhedrin chap. 10; *Hilchot Teshuvah* 8:2). On this issue Chasidic texts follow the view of *Ramban* (e.g. *Torah Or* 73b; *Likkutei Torah, Tzav* 15c; *Derech Mitzvotecha* 14b).

10. See *Sifri* to Deuteronomy 32:39.

11. Of the opening paragraph above, and of *Tanna d'vei Eliyahu*.

When one Torah verse (or even a single word) has many explanations, there exists an intrinsic connection between all them. For example, the word *shaatnez* (a garment of wool and linen prohibited by Torah law) has three explanations: smoothed or combed (שוּרֵץ); spun (טוּוּי); woven (נוּוּ) (*Kilayim* 9:8). The Talmud (*Niddah*

יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא דְקָאֵי עַל עוֹלָם הַתַּחְיָה,
וְגַן עֵדֶן הוּא בְּכָלֵל עוֹלָם הַזֶּה.

וְזֶהוּ עֲנִין יוֹמִים הֵיִינוּ זֶה הָעוֹלָם וְגַן עֵדֶן אוֹ עוֹלָם הַזֶּה
וַיָּמוּת הַמָּשִׁיחַ, וּבָיוֹם הַשְּׁלִישִׁי יִקִּימוּנוּ הוּא עוֹלָם הַבָּא
שֶׁהוּא עוֹלָם הַתַּחְיָה.

וְלִהְיוֹת שְׂיִכּוּת בִּי הַפִּירוּשִׁים הַנִּלְזֶה לָזֶה, צָרִיךְ
לְהַקְדִּים תַּחֲלָה עֲנִין בִּינָה יְתִירָה נִתְּנָה בְּאִשָּׁה יוֹתֵר מִבְּאִישׁ,
שֶׁנִּתְּבָאֵר לְעֵיל עַל בְּחִינַת הַדִּיבּוּר שֶׁנִּקְרָאת אִשָּׁה שֵׁשׁ בָּזֶה
יִתְרוֹן כַּח שְׂעֵל יְדֵי זֶה מִתּוֹסֵף אוֹר בְּשָׂכָל וּמִדּוֹת.

וְהֵנָּה כָּשֶׁם שֶׁהוּא בְּדִיבּוּר שֶׁהוּא בְּבִחִינַת הַשְּׂפָעָה
רוּחָנִיּוֹת שֶׁנִּקְרָאת שְׂפָע חִיצוֹנִיּוֹת בְּכָלֵל כו' כִּנ"ל, כִּמוֹ כֵּן
יֻבֵּן בְּהַשְּׂפָעָה פְּנִימִית לְהוֹלִיד בְּדוֹמָה דְּהַשְּׂפָעָה זֶה הִיא
בְּחִינַת הַשְּׂפָעָה פְּנִימִית וְעֲצָמִיּוֹת,

דְּעֲצָמוֹת נִפְשׁוֹ נִמְשָׁךְ בְּהַשְּׂפָעָה זֶה עַד שֶׁהוּא בְּדוֹמָה
לוֹ מִמֶּשֶׁ, וְעוֹד יָכוֹל לְהִיּוֹת יָפָה כַּח הַבֵּן כו' כִּנ"ל, מִכָּל

61b; *Tzemach Tzedek, Shaalot u'Teshuvot Yoreh De'ah* # 353) explains that since the Torah compounds all three words into one word, *shaatnez*, they must all be connected. Accordingly, as far as Torah law is concerned, one has not transgressed this prohibition unless all three conditions are present. See *Likkutei Sichot* vol. 3, p. 782.

12. *Niddah* 45b. This was explained at length in Discourse One, *Yom Tov Shel Rosh Hashanah*, p. 27 ff.

13. EXTERNAL OUTFLOW. *Shefa chitzonit*, in the Hebrew. An external or superficial outflow communicated to the recipient as a mere radiance or reflection of the transmitter, while his

(the giver's) essence remains hidden. The classic example of *hashpa'ah chitzonit* is a teacher who conveys an idea to a student. Clearly, the actual thought of the teacher (the way it exists and is structured within his mind), much less his essence, cannot be conveyed to his student, but merely the (distilled) concept he is thinking about. By contrast, *hashpa'ah pnimit* is transmitting *essence*, as in the act of propagation. See Discourse One, p. 26.

14. INTERNAL OUTFLOW. *Hashpa'ah pnimit*, in the Hebrew. This signifies the transmission of essence through copulation. See *ibid.*, pp. 26-7, and footnote 96.

may even surpass those of his father.¹⁵ However, it is primarily due to the mother's "extra measure," by incubating the father's sperm in her womb, that the child is formed in the father's likeness.

In order for a child to be born in his father's likeness, a supernal light must be elicited from on High, as implicit in the verse, "Male and female He created them, and [G-d] blessed them and said to them, 'Be fruitful and multiply.'"¹⁶

This is the meaning of the words: "The *atarah* (crown) with which his mother crowned him on his wedding day."¹⁷ This *atarah*, or *keter*,¹⁸ the source of the essential outflow mentioned above, is given specifically "on his wedding day," i.e., for the sake of the spouse.¹⁹ As the *Zohar*²⁰ comments on the verse, "Great is G-d (*Havaya*)²¹ and exceedingly praised in the city of the L-rd (*Elokeinu*)"²²: "When is He great? Precisely when He is in the city of the L-rd!" But "a king without a consort is neither majestic nor great."²³

This is because [in spiritual terms] "king" refers to *z'eyr an-pin*,²⁴ which is also the idea of the divine name *Havaya*, [or more specifically,] the level of *tiferet*.²⁵ Now, *z'a* "without a consort"—

15. Ibid, p. 27.

16. Genesis 1:27-28. G-d's blessing is required in order for a man and woman to produce a child. See at length *Likkutei Torah, Shir Hashirim* 39d ff.; *Samach T'samach* 5657 p. 5 ff. Cf. also *Niddah* 31a: "There are three partners in [the creation of] a person—the Holy One, the father, and the mother... and the Holy One provides the spirit and soul."

17. Song of Songs 3:11. See footnote 34.

18. KETER. Lit., "crown." *Keter* is the intermediate category between the essence of the Emanator and the emanations. It is thus the source of the ten *sefirot* of the world of *Atzilut*. *Keter* is so lofty that it is referred to in

the *Zohar* (III:256b) as *temira d'chol temirin*—the most hidden of all. It is for this reason that *keter* is sometimes excluded from the scheme of *sefirot* (*daat* is counted instead); since it is the source of the *sefirot*, it is in a category of its own.

19. I.e., it is the recipient that elicits the lofty effusion of *keter*.

20. *Zohar* III:5a.

21. HAVAYA – ELOKIM. *Havaya* is colloquial form of the Ineffable Divine Name, or Tetragrammaton, composed of the four letters Y-H-V-H. (The letters are rearranged so as not to pronounce the sacred name.)

There are many Hebrew names for G-d in Scripture, each of which expresses a different aspect or attribute

מְקוֹם זֶה בְּעֵיקָר עַל יְדֵי הַמִּקְבֵּל דּוֹקָא וְעַל יְדֵי שְׁהִיית הַטָּפָה
בְּבִטָּן הָאֵם עַל יְדֵי זֶה נִתְהַנֶּה הַוָּלָד לִהְיוֹת בְּדוּמָה לּוֹ כו'.

וְהַעֲנִין הוּא דְהִנָּה יָדוּעַ דְּלִצוּרָךְ הַהִשְׁפָּעָה לְהוֹלִיד
בְּדוּמָה נִמְשָׁךְ גִּילּוּי אֹר עֲלִיוֹן מִלְמַעְלָה וְכִמּו שְׁכָתוֹב זָכָר
וְנִקְבָּה בְּרָא אוֹתָם וַיְבָרֶךְ אוֹתָם וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ כו'.

וּכְיָדוּעַ בְּעִנְיָן בְּעֵטְרָה שְׁעֵטְרָה לּוֹ אִמּו, דְּהַעֲטָרָה הִיא
בְּחִינַת כְּתָר כְּיָדוּעַ וּמִשָּׁם הוּא שְׂרֵשׁ הַמְּשַׁכֵּת הַשְּׁפָעָה
הַעֲצָמִית הַנ"ל וְהַמְּשַׁכֵּת הַעֲטָרָה הִיא בְּיוֹם חֲתוּנָתוֹ דּוֹקָא
בְּשִׁכִּיל הַמִּקְבֵּל וְכִדְאִיתָא בְּזֵהָר עַל פְּסוּק גְּדוֹל ה' וּמַהוּלָּל
מְאֹד בְּעִיר אֱלֹקֵינוּ אִימְתִי הוּא גְּדוֹל כְּשֶׁהוּא בְּעִיר אֱלֹקֵינוּ
דּוֹקָא מַה שְּׂאִין כֵּן מְלָכָא בְּלֹא מִטְרוּנִיתָא לֹאֻ אִיהוּ מְלֶךְ
וְלֹאֻ אִיהוּ גְּדוֹל.

וְהֵינּוּ כִי מְלָכָא הוּא בְּחִינַת ז' א"א [זְעִיר אֲנִפִּין] שְׂזֵה עֲנִין שָׁם
הו"י בְּחִינַת הַתַּפְּאָרֶת. וְהִנָּה בְּלֹא מִטְרוּנִיתָא, הִיא בְּחִינַת

of Divinity. *Havaya* refers to G-d the Infinite, transcending creation and nature, time and space completely. The name *Elokim*, conversely, represents the level of G-d which conceals the Infinite Light and life-force, allowing for the existence of finite creatures. It is only through a joining of these two forces—*Havaya* and *Elokim*—that the worlds come into being.

In the union of *Havaya* and *Elokim*, *Havaya* is considered to be the “transmitter,” imparting the divine life-force, while *Elokim* is the “recipient,” receiving and subsequently concealing that energy. Thus, *Havaya* corresponds to *z'a* (the “transmitter”), while *Elokim* corresponds to *malchut* (the “recipient”). (See footnote 26.) Though *Havaya* would appear to be “greater” than *Elokim*, the verse none-

theless attributes greatness to *Havaya* (*z'a*) only when it joins with *Elokim* (*malchut*). This again emphasizes the superiority of *malchut* (the recipient) over *z'a* (the transmitter), the recurring theme of the discourse.

22. Psalms 48:2.

23. *Zohar* III:69a.

24. Z'EYR ANPIN. Lit, “small face,” this is the Kabbalistic term used collectively for the six *middot* or *sefirot* (divine emotive attributes) of *chesed* through *yesod*. It is often abbreviated as *z'a*.

25. Each of G-d's Divine names represents a specific manner in which G-d interacts with creation, as defined by one of the *sefirot*. For example, when G-d interacts in a benevolent, loving

*malchut*²⁶ —“is neither majestic nor great,” for the crown itself (the *atarah*) confers greatness,²⁷ as exemplified by the act of coronation.²⁸

CORONATION

Spiritually, coronation awakens the king's *ratzon l'meluchah* (will to rule).²⁹ Since the faculty of sovereignty is seated in the subconscious of the soul, it is necessary to stimulate and elicit the king's will to rule into a conscious state so that he wants to be king. That is the idea of a coronation.

THE MASSES

Through their complete subservience to the king, his subjects accept his sovereignty. Their prostrating themselves signifies their surrender of self, as they nullify their will and intellectual and emotional faculties to him; thus, they crown him with the diadem of royalty.

This coronation elicits the king's will to rule and so bestows greatness upon the king. His reign and rule over people and state, and his regal bearing, all stem from his desire to rule.

Similarly, this empowered greatness of kingship amplifies and elevates all of the king's faculties. As is known, a king's will, intellect and emotions, are on a far higher plane than those of the masses, as the verse says, “From his shoulders and upward he was higher than

manner (representing the *sefirah* of *chesed*), He is called *E-l* (*Keil*). When He operates in a strict, severe manner (*gevurah*), He is called *Elokim*. When He acts with compassion (*tiferet*), He is called *Havaya*. Therefore, although in general the name *Havaya* refers to *z'a* as a whole, it more specifically refers to the *sefirah* of *tiferet*.

26. MALCHUT. Literally, Royalty or Kingship; the tenth and last of the ten *sefirot*. *Malchut* is referred to in the *Tikkunei Zohar* (intro. 17a) as the “mouth of G-d,” the word or speech of G-d by which the world comes into actual being. (Mouth and speech

are used for communication with “others” outside of oneself.) The world and the creatures (the “others”) make it possible to speak of a Divine Kingdom, since “there cannot be a king without a nation,” G-d cannot be a ruler without the element of “other.” *Malchut*, being the last of the *sefirot*, embodies the idea of receptivity (as it receives its energy from the “higher” *sefirot*), while *z'a* embodies transmission.

Our discourse will explain that paradoxically, it is *malchut* that contains the essential power of creation. This power, however, lies dormant within *malchut* (much like the re-

המלכות, לאו איהו מלך ולא איהו גדול, כי עיקר הגדלות
נמשך מבחינת העטרה דוקא, וכמשל המלך שמכתירין אותו
בכתר מלכות.

וענין ההכתרה ברוחניות היא שמעוררים וממשיכים
רצון למלוכה, דלהיות שפח המלוכה שיש בנפש הוא נעלם
מאד שאינו בבחינת גילוי כלל וצריכים לעורר ולהמשיך
רצון למלוכה בגילוי שירצה להיות מלך וזהו ענין ההכתרה,

והיינו על ידי העם שמקבלים עליהם עול מלכותו ברצון
להיות בטלים אליו לגמרי שזהו ענין ההשתחוואה בפישוט
ידיים ורגלים שהוא ענין הנחת עצמותו שמבטלים רצונם
ושכלם ומדותיהם אליו ואז מכתירים אותו בכתר מלכות,

דהיינו שאז נמשך לו הרצון למלוכה, ומהמשכה זאת
באה כל גדלות המלך מה שהוא מושל ושולט על עם
ומדינה ומשתרר עליהם הרי זה מצד הרצון למלוכה כו'.

וכמו כן הגדלות הוא בכל הכחות שלו שכולם מתגדלים
ומתרוממים בהיותו מלך. וכידוע דהמלך הרי רצונו
ושכלו ומדותיו הם למעלה בערך מביתר העם, וכמו שכתוב

productive capabilities of the female) unless there is an infusion of light from the "higher" *sefirot*, *z'a*. *Z'a* is the activating force that awakens the creative powers of *malchut* (like the role of the male in procreation). Thus, it is through this union of *z'a* and *malchut* (termed *yichud z'a v'nukvah*) that the worlds come into existence. (Hence, the Kabbalists employ the analogy of the physical union of male and female to explain the union of *z'a* and *malchut*.)

27. As will be explained shortly, the "crown" (*atarah, keter*) is given to *z'a* for its union with *malchut*. Thus, *z'a*

without *malchut* "is neither majestic nor great," for it lacks the special infusion of *keter*.

28. Thus, there are two aspects in which the superiority of *malchut* over *z'a* is manifest: 1) *Malchut* contains the essential power of creation; 2) It is solely for its union with *malchut* that *z'a* receives a special effluence of *keter*, the "crown."

29. *Ratzon l'meluchah* has the connotation of a mere will or desire to rule (as opposed to an actual, active pursuit of leadership), as will be explained shortly.

the people.”³⁰ A king’s emotional faculties, his “shoulders,”³¹ rise above the “head” and intellect of the general populace.

The king’s newly enhanced and elevated status stems from his will to rule, and therefore, even the king’s own pre-reign and post-reign stature are incomparable. This is due to the “revelation” of the king’s will to rule.

To explain: the spiritual faculty of sovereignty surpasses the other nine faculties, and it is rooted deeper in the soul’s essence than they are.³² Therefore, when a glimmer from the power of sovereignty emerges, all of the other faculties are elevated.

It is understood, then, that the act of coronation by the people empowers the king with greatness.³³

REVEALING THE CONCEALED

Similarly on High: The primary importance of the [divine level] “Supernal King” stems from the *atarah*, which derives from [mother] *binah*.³⁴ However, the essential potency of the *atarah* is *keter*, far transcending *binah*. *Binah* specifically elicits the *atarah* due to her “extra measure,” as explained above,³⁵ which enables her to reveal the concealed.

HIERARCHY OF CROWNS

This even accords with the explanation that *tiferet* of *imma*³⁶ [not

30. I Samuel 9:2.

The following observation must be made: The definition of a “king” *per se* in our subject matter connotes an actual “king,” and not one who is merely a symbol of honor or history, or a leader who is elected by the populace but has no power to institute laws and judgment on his own.

31. The chief emotional faculties of *chesed* and *gevurah* are normally of a lower rank than the intellect. Thus, they are likened to “shoulders” which lie below the “head,” the seat of the intellect.

32. See *B'Shaah Shehikdimu* 5672, p. 472.

33. This again illustrates the idea that the “recipient” (the king’s subjects) adds greatly to the “transmitter” (the king).

34. As the verse states, “With the *atarah* with which his *mother* [i.e., *binah*] crowned him.” In the literal sense this refers to King Solomon, whose mother, Batsheva, was instrumental in ensuring that he rule after King David (see I Kings 1:17; 1:13 and *Radak* ad loc). Following this paradigm, but more profoundly, the Supernal King refers to *z'eyr anpin* (or more specifically to *tiferet* of *z'eyr anpin*) as explained above. The Supernal King attains greatness when he is crowned

משכמו ולמעלה גבוה מכל עם, דשכם פתפין שהוא בחינת
מדות חסד וגבורה הם למעלה מהמוחין דכללות העם.

וזה נעשה על ידי הרצון למלוכה, דבהמלך עצמו
אינו דומה קודם שמלך לאחר כך כשנעשה מלך, שאז
הכחות מתגדלים ומתרוממים אצלו, והיינו מצד גילוי
הרצון למלוכה.

והענין הוא פידוע דכח המלוכה הוא למעלה הרבה מכל
כחות הנפש ונטוע ומושרש בעצם הנפש למעלה יותר
מכל הכחות כו' כמו שכתוב במקום אחר, ולזאת
בהתגלות הארה מכח המלוכה מתרוממים כל הכחות כו'.

ונמצא מובן מזה דגדלות המלך הוא על ידי ההכתרה
בכתר מלכות, וזה נעשה על ידי העם כו'.

ועל דרך זה יובן למעלה, דעיקר גדלות בחינת מלך
עילאה הוא מן העטרה והעטרה נמשך מבחינת בינה, אבל
עצם העטרה היא למעלה מעלה מבחינת בינה והוא בחינת
הכתר. ומה שנמשך על ידי הבינה דוקא יש לומר כמו
שנתבאר לעיל בענין בינה יתירה, דכח התגלות ההעלם
הוא בבינה דוקא כו'.

וגם לפי מה שפירשו שזהו מה שתפארת דאימא נעשה

with the *atarah* (the royal crown), which flows via *binah* to *z'eyr anpin*. In terms of the *maamar*, this means that *z'a* achieves greatness (*keter*, via *binah*) when it communes with *malchut*, and only for the sake of *malchut*. In less Kabbalistic terms, this means that the actual performance of the *mitzvot* crowns G-d with the most sublime level of delight. (See Rabbi DovBer's *Shaarei Orah*, *Yavi'u levush malchut* chaps. 7-8).

35. Discourse One, p. 28 ff. and p. 46.

36. IMMA. Literally, "mother." A reference to *binah* in a *partzuf* state. See footnote 67.

Chochmah and *binah* are referred to as *abba* and *imma*, "father" and "mother," respectively. It is from the union of *chochmah* and *binah* that *z'a*, the *middot* (also called *toldot*, or "offspring") are born. In anthropomorphic terms, Rabbi Schneur Zalman of Liadi explains as such: "The intellect of the rational soul, which is the faculty that conceives any thing, is given the appellation *chochmah*...

only hosts the *keter*, but actually] becomes the *keter*³⁷ of *z'eyr anpin*,³⁸ because the chain of the *ketarim*³⁹ of the four worlds describes an independent hierarchy, as explained in *Likkutei Torah*, discourse *Vayikach Korach*.⁴⁰

Therefore, *keter* of *Beriah* transcends *chochmah* of *Atzilut*, since “*chochmah* from *ayin* (nothingness) is found.”⁴¹ [*Found* connotes] unexpectedly, not knowing where it came from. *Chochmah* appears out of the nothingness of *keter* [of *Atzilut*] as *yesh me'ayin*.⁴² But the *ketarim* of *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah* derive from each other, and are closely affiliated. The difference between [the hierarchy of

When one brings forth this power from potential into the actual, that is, when a person cogitates with his intellect in order to understand a thing truly and profoundly as it evolves from the concept which he has conceived in his intellect, this is called *binah*. These [*chochmah* and *binah*] are the very “father” and “mother” which give birth to [the emotional faculties, such as] love of G-d, and awe and dread of Him...” (*Tanya*, chapter 3.)

37. In addition to the aforementioned idea of *keter* (of *Atzilut*), there exist multiple forms of “*keter*” within each world and between each successive world. In this context, *keter* refers to a level that “crowns” another, lower level. Thus, *tiferet* of *binah* “crowns” and becomes the *keter* of *z'a*.

38. The *maamar* says that the crown (*keter*) is given by the mother (*binah*). Although it is superior to her, she could act as a mother-host to this *keter*-potency, and so be the instrument for its transmission. But the text does not say that the mother gives the crown (*keter*), rather that *tiferet* of *binah* actually becomes the “*keter*” of *z'a*.

This “*keter*” would seem to be (merely in name and) of a different sort than the *keter* that “crowns” *Atzilut*. The *maamar* resolves this problem by explaining that the *keter-keter* relationship is outside of the regular *sefirotic* cosmology, and is known as the *hishtalshelut haketarim*. Thus, both ideas are true: *binah* hosts *keter* (of *Atzilut*), and itself (*tiferet* of *binah*) becomes the *keter* of *z'a*, since all forms of *keter* are interconnected and share the same essential makeup. See next footnote.

39. CHAIN OF KETARIM. *Hishtalshelut haketarim*, in the Hebrew. The interlinking of one *keter* with another in a chain-like series. The *keter* of each of world has a greater affinity to the *ketarim* of the other worlds (above or below it) than it has to the other *sefirot* of its own world. For example, *keter* of *Beriah* is more closely related to the *keter* of *Atzilut*, *Yetzirah*, and even *Asiyah*, than to *chochmah* of *Beriah*. The reason being, *keter* on any level is ultimately a transcendent illumination (*or makif*), whereas *chochmah* is the immanent life force clothed within an object it enlivens, and fundamentally part of it (*or pnimi*).

כֶּתֶר לֹא יִתְּכֵן גַּם כּוֹ, שֶׁהָרִי הַשְּׁתִּלְשָׁלוֹת הַכְּתָרִים
דְּאֶצִּילוֹת-בְּרִיאָה-יִצְרָה-עֲשִׂיהָ הֵם בְּחִינּוֹת בְּפָנָי עֶצְמָן כְּמוֹ
שֶׁכְּתוּב בְּלִקְוֹטֵי תוֹרָה דְּרוֹשׁ הַמִּתְחִיל וַיִּקַּח קֶרֶחַ,

וְלִכְּוֹן כֶּתֶר דְּבְרִיאָה גְבוּהָ יוֹתֵר מִחֻכְמָה דְּאֶצִּילוֹת
לְהִיּוֹת כִּי הַחֻכְמָה מֵאִין דְּכֶתֶר דְּאֶצִּילוֹת תִּמְצָא שֶׁהוּא
כְּמוֹצָא מְצִיאָה שְׂאִינּוּ יוֹדֵעַ מֵאִין בָּאָה לוֹ, כְּמוֹ כֵּן
מְצִיאֹת הַחֻכְמָה מֵאִין דְּכֶתֶר הוּא בְּדֶרֶךְ יֵשׁ מֵאִין, וְלֹא כֵּן
הַכְּתָרִים דְּאֶצִּילוֹת-בְּרִיאָה-יִצְרָה-עֲשִׂיהָ שֶׁהֵם בְּדֶרֶךְ

Furthermore, the descent of the *ketarim* from one another does not follow the same pattern of cause and effect relationships (*ilah v'aluk*, see footnote 43) characterizing the way other *sefirot* are produced by their predecessors. In the latter relationship, the effect is at best merely a radiance that unfolds from within its cause, whereas the *ketarim*, in whichever world they may be, are all of the same essential nature. An analogy: In the human soul, *keter* corresponds to one's will. Whether the will is manifested in one faculty or another, e.g., in thought, speech or in deed, it remains the will of *one person*. In contrast, all other faculties of the soul are experienced as different, distinct powers, to the extent they are even antithetical to each other. (See *B'Shaah Shehikdimu* 5672, chaps. 79, 340.)

40. 52a ff. This *maamar* discusses the quality of a revelation itself versus its hidden roots. Thus, although in the present, revealed state, the *ketarim* of each world are drawn from the multiple levels of the previous worlds(s), nonetheless, in root, all of the various *ketarim* and *makifim* stem from the scheme of *iggulim* ("circles" or con-

centric spheres, where the *sefirot* are related to each other only in terms of a successive process) and, ultimately, the "great *iggul*." (See *Mystical Concepts in Chassidism*, ch. 3.) The *maamar* illustrates this concept with an example: Although *malchut* elicits its energy from *z'a*, as "*tiferet* of *z'a* becomes the *keter* of *malchut*," in fact, the influx of energy only traverses *tiferet* of *z'a* on its way to *malchut*, but is itself rooted far higher than *z'a*, in its own superior source. The same applies to intellect versus emotions: although intellect gives birth to the emotions, the emotions are essentially rooted in a higher place.

41. Job 28:12. The plain meaning of the verse is the question: "As for wisdom (*chochmah*)—where (*me'ayin*) can it be found (*timatzei*)?" The interpretation here, however, reads it as a statement, taking the verb *timatzei* as 'is found,' in the sense of 'derives from'; and *ayin* as a noun signifying *keter* (lit. 'nothingness,' since it is so esoteric in nature), rather than an adverb. Thus, "*chochmah* from *ayin* (*keter*) is found."

42. See footnote 44.

the *ketarim* which corresponds to] the *hishtalshehut* process of *ilah v'alul*⁴³ and [the hierarchy of the *sefirot* which emanate] *yesh me'ayin*⁴⁴ is that *yesh me'ayin* implies a distant relationship, while the *ilah v'alul* process implies a close association

Likewise, one could say that when *tiferet* of *imma* becomes the *keter* of *z'eyr anpin* then this *keter* is illuminated by the *keter* of *Atzilut* [via the independent hierarchy of the *ketarim*].⁴⁵

Now the *atarah* is given [to *z'a*] "on his wedding day" specifically for its intended union with *malchut*. To this end, a higher light, the light of *keter*, is elicited into *z'a*.⁴⁶ This is due to the origin of *malchut* which far transcends that of *z'a*; it is rooted in the unfathomable beginning—*radl'a*.⁴⁷

43. HISHTALSHEHUT ILAH V'ALUL. The descent of one world from another, or one *sefirah* from another, in an interlinked, chain-like series of cause and effect. The relationship between *ilah* (cause) and *alul* (effect) is such that the *alul* is contained within the *ilah*—albeit in an undefined state—even before the *alul* emerges into being. The *ilah* produces the *alul*; it does not create it. Thus, the *alul's* emergence is not a creation of a new being, since it is merely a *revelation* from within the *ilah* where it was "hidden," i.e., undefined.

For example: When a person ponders some goal, he develops a desire to achieve it. Contemplating the goal is the *ilah*; the resulting desire is the *alul*. Furthermore, as the person acts upon his motivation (so that the motivation becomes the immediate *ilah* and the action the *alul*), the original *ilah* still affects the final *alul*, albeit from a greater "distance." (*Sefer Halkikutim, Ilah v'Alul*, p. 221-2, 226).

Ilah and *alul* thus exist within the same realm, even though the mode of existence of the *ilah* is far more re-

finer than that of the *alul*. (*Sefer Hamaamarim* 5700, pp. 121-3)

Although the final *alul* is of the same realm as the original *ilah*, and is therefore similar to it, it is not dependent upon it for its existence. On the contrary, once the *alul* has been produced it continues to exist, even if the *ilah* no longer exists—just as a vessel continues to exist even if its maker has since left or passed on. (*Sefer Hamaamarim* 5701, pp. 8-9).

44. YESH ME'AYIN. Our physical world of being (*yesh*) was not created by a chain of gradual reduction of *Or Ein Sof* (Light of the Infinite One). As explained, in the cause-and-effect descent of *ilah v'alul*, the *alul* was already contained within the *ilah*, albeit in an undefined state. Thus, the final effect is not a newly created entity; it is merely revealed from its former state of concealment. Accordingly, the effect always remains in some way comparable to the original cause from whence it was produced. The Infinite, in contrast, can never become finite through gradual reduction: "The crea-

הַשְׁתַּלְשְׁלוֹת שֵׁשׁ לָהֶם שְׂיִכּוֹת זֶה לָזֶה כּו', כִּידּוּעַ וּמִבּוֹאֵר
בְּמָקוֹם אַחֵר הֵהֱפֹרֵשׁ בֵּין הַשְׁתַּלְשְׁלוֹת עָלֶיהָ וְעָלּוּל לִישׁ מֵאֵין
דִּישׁ מֵאֵין הוּא בְּבַחֲיִנַת רִיחּוּק הָעֶרֶךְ מֵהָ שְׂאִין כֵּן
בְּהַשְׁתַּלְשְׁלוֹת עָלֶיהָ וְעָלּוּל הוּא בְּבַחֲיִנַת קִירּוּב כּו'

וּכְמוֹ כֵּן יֵשׁ לוֹמֵר כְּשֶׁתִּפְאֶרֶת דְּאִימָא נַעֲשֶׂה כֶּתֶר לְז"א
אִז מֵאִיר בְּכֶתֶר זֶה מִבְּחִינַת כֶּתֶר דְּאֶצִּילוֹת כּו'.

וְהַמְשַׁכֵּת הָעֵטֶרָה הַזֹּאת נִמְשַׁכֵּת בּוֹז"א בְּיוֹם חֲתוּנָתוֹ
דּוֹקָא לְצוּרֶךְ הַשְּׁפָעָה בְּמַלְכוּת נִמְשָׁךְ בּוֹז"א גִּילּוֹי אֹר
עֲלִיּוֹן יוֹתֵר וְהוּא בְּחִינַת אֹר הַכֶּתֶר כּו', וְהֵינּוּ מִצַּד שְׂרָשׁ
הַמַּלְכוּת שֶׁהִיא בְּשִׂרְשָׁהּ לְמַעַלָּה מֵעָלֶיהָ מִבְּחִינַת ז"א, וּכְיָדּוּעַ
דְּשִׂרְשׁ הַמַּלְכוּת הוּא בְּרַדְל"א.

tion of the worlds is not by way of a development from cause to effect... for even myriads upon myriads of dwindling and evolution from level to level [of *Or Ein Sof*] in a causal process will not bring about the development and being of physical matter... Rather, it is the power of the *Ein Sof* Who creates *ex nihilo*, which is not done progressively, but by way of a radical 'leap' (*Likkutei Torah, Nit-zavim* 46c). The "leap" which allows for the creation of finite and corporeal entities is called 'tzimtzum' (see below footnote 58).

45. Thus, there is no contradiction between the fact that *binah* hosts *keter* (of *Atzilut*) and that (*tiferet* of) *binah* becomes the *keter* of *z'a*, for both *ket-arim* are of the same essence.

46. Rabbi Shalom DovBer now summarizes his earlier point, that *malchut* elicits the "greatness" of *z'a*, since it is only for its union with *malchut* that

z'a receives the intense light of *keter*, via *binah*.

47. RADL'A. Acronym for *reisha d'lo yada* (*ud'lo ityada*). Lit., "the head (or beginning) that is not known and cannot be known." This extremely sublime level is first mentioned in one of the most abstruse sections of the *Zohar*—the *Idra Zuta* (*Zohar* III:288b). See also *Likkutei Torah, Derushim l'Yom Kippur*, 71c. Kabbalah (Rabbi Yosef Gikatilla, *Shaarei Gan Eden*, p. 49) explains that there are three "heads" in *Atik*: 1) *Reisha d'lo reisha* (the head which is not a head); 2) *Reisha d'lo yada* (the head which is not known); 3) *Reisha d'lo ityada* (the head which cannot be known). However, in *Sefer Hamaamarim Melukat* vol. 2, p. 107, the Rebbe clearly indicates that *radl'a* comprises both *reisha d'lo yada* and *reisha d'lo ityada*. Accordingly, it has been translated here as the head (or beginning) that is not known and cannot be known.

KABBALISTIC LOGISTICS

True, *z'a* [the king] is also “bonded with and dependent upon”⁴⁸ *atik*.⁴⁹ Even so, it is not actually bonded with the aspect of *atik*, but rather with the aspect of *arich anpin*,⁵⁰ which derives from *atik*. As explained in *Eitz Chaim*,⁵¹ *Shaar Arich Anpin*, chap. 8: “The statement that *z'a* is bonded with and dependent upon *atik* means that *z'a* derives its nurture from *keter*, [i.e.,] *arich anpin*, and *arich anpin* [in turn is nurtured] from the “brain” of *atika kadisha*⁵² via the *ma-zal*⁵³ that descends from there.”

Furthermore, the expression used here is only “dependent upon.” Consider the precise meaning of “bonded with (*achid*) and dependent upon (*talya*)” as explained in *Eitz Chaim*:⁵⁴ “Regarding the root of *z'a* in *netzach*, *hod*, *yesod* and half of *tiferet* of *arich anpin*, the expression *achid* is used, since *z'a* is actually bonded there. However, regarding its deriving sustenance from *keter* of *arich anpin*, it is only dependent, not actually bonded.”

The root of *malchut* in *radl'a*, in contrast, originates from the essence of *atik*.⁵⁵ The statement, “supernal *keter* is *keter malchut*”⁵⁶ indicates that, in fact, the supernal *keter* [*atik*] is itself *keter malchut*.⁵⁷ For this reason *malchut* of *Atzilut* can become the *atik* of *Beriah*. Thus, we must say that there is *atik* within *malchut* [and so *malchut*’s sublime origin transcends that of *z'a*].

This clarifies what was explained earlier: the capacity for speech

48. *Talya*, lit., “hanging from,” as in the Hebrew—*taluy*.

49. *Zohar* III:291a. See *Likkutei Torah*, *Shemini* 19b.

ATIK. The innermost aspect of *keter*. See footnote 108.

The question is thus: Until this point, we have explained that the superiority of *malchut* over *z'a* lies in the fact that it is rooted in *keter*. But if *z'a* is likewise “bonded with and dependant upon *atik*,” the innermost aspect of *keter*, then what is the uniqueness of *malchut*? The *maamar*

therefore proceeds to explain how *malchut* is still superior to *z'a* in root.

50. ARICH ANPIN. The outer, more external aspect of *keter*. See footnote 108.

51. A compilation of the Arizal’s Kabbalistic teachings by his primary disciple and exponent, Rabbi Chaim Vital (1543 – 1620).

52. The “brain” of *atika kadisha* refers to *chabad* (*chochmah*, *binah*, *daat*) of *atik* (whereas the term *atik yomin* refers to the *middot* of *atik*).

והגם דז"א גם כן בעתיקא אחיד ותל"א, יש לומר
דאינו מבחינת עתיק ממש כי אם מבחינת אריך אנפין
ואריך אנפין מעתיק וכמו שכתוב בעץ חיים שער אריך
אנפין פרק ח' דמה שכתוב ז"א בעתיקא אחיד ותל"א היינו
כי ז"א יונק מכתר אריך אנפין ואריך אנפין ממוחא
דעתיקא קדישא על ידי המזל היורד משם כו'.

וגם על זה אמר תל"א לכד כמו שכתוב שם בעץ חיים
דקדוק לשון אחיד ותל"א, דעל שרש הז"א בבחינת
נצח-הוד-יסוד דאריך אנפין וחצי התפארת אומר אחיד
כי הוא אחיד שם ממש בנצח-הוד-יסוד דאריך אנפין,
אבל מה שיונק מכתר דאריך אנפין הוא רק תל"א ולא
אחיד ממש כו'.

ובחינת המלכות דשרשה ברדל"א [ברישא דלא אתידע]
יש לומר שהוא בבחינת עצמות עתיק, וגם יש לומר שהוא
בבחינת אחיד וכמאמר כתר עליון איהו כתר מלכות כו',
הרי בחינת כתר עליון איהו כתר מלכות ממש, ולכן בחינת
מלכות דאצילות נעשה בבחינת עתיק לבריאה. ואם כן
בהכרח לומר שיש בחינת עתיק בבחינת מלכות.

ומזה יובן גם כן מה שנתבאר לעיל דאותיות הדיבור הם

53. *Mazal* means "flow." See *Likkutei Torah, Devarim*, 71d.

54. *Shaar Arich Anpin*, chap. 7.

55. In contrast to *z'a* which is only "bonded with and dependant" on *atik*, *malchut* is actually rooted in *atik*. The reason for this is determined by the rule, "The higher the source, the lower the revelation." (*Likkutei Torah, Balak* 73d, traces this rule to a passage in *Chagigah* 5b and *Bereishit Rabbah* 19:1.)

56. *Tikkunei Zohar, Patach Eliyahu*, p. 17a.

57. Supernal *keter* (*keter elyon*) refers not to the regular level of *keter*, but to an extremely lofty level of *keter*. Rabbi Shalom DovBer implies that this is the essence of *atik*, and is identical with *keter malchut*—the first aspect of *malchut* following *z'a* as the *sefirot* descend. This is in accordance with the rule that the higher the source, the lower the revelation (see sources in footnote 55).

transcends the root of the emotions [which speech expresses], for the root of *malchut*, supernal speech, is loftier than *z'a* (the six emotions).

SUPERIOR ULTIMATE ORIGIN

Similarly, in the source of their roots, before *tzimtzum*,⁵⁸ the root of *malchut* also surpasses the root of *z'a*. *Malchut* is rooted in the quintessence⁵⁹ of G-d, transcending even the light subsumed within Him. For *malchut* [of *Atzilut*] creates *ex nihilo*, since a feeling of selfhood [in created entities] is found primarily in [the lower worlds of] *Beriah*, *Yetzirah* and *Asiyah*. This selfhood stems from the level of *malchut* of *Atzilut*.

[Even though earlier it was explained that *chochmah* is also created *ex nihilo* from *keter*] "*Chochmah* from *ayin* is found" implies only emanation rather than actual creation. Actual selfhood (creation) starts when *malchut* of *Atzilut* brings *Beriah* into being.

Now, only He who depends on no prior cause can bring into being an entity with no other prior cause. Thus the power of creation lies [not in the light of G-d, or in His attributes, but] exclusively in the luminary itself, i.e., the Essence of G-d [the *causa sui*]. See *Iggeret Hakodesh*, s.v. *Iyhu v'chayohi*.⁶⁰

Accordingly, *malchut's* ability to create is indicative of its origin in [the Luminary itself,] the Essence of G-d (in contrast to *z'a*, which originates in the diffusion and revelation of the pre-*tzimtzum* Light of G-d). It is for this reason that the power to create *ex nihilo* is drawn into *malchut*.

EXPRESS DIRECT

This superiority of *malchut* over *z'a* is evident on Rosh Hashanah [when the spiritual worlds align themselves to facilitate the new

58. TZIMTZUM. Self-contraction or self-limitation of the infinite *Or Ein Sof*, which allows finite worlds to exist. Prior to creation, there was only the infinite revelation of G-d—the *Or Ein Sof*—filling all existence. Within this infinite revelation, finite worlds and beings could not possibly

exist. When it arose in G-d's Will to create the worlds and all their inhabitants, He contracted and concealed the *Or Ein Sof*, creating a "void" in which finite existence can endure.

59. ATZMUT U'MAHUT, in the Hebrew.

למעלה משרש המדות, דבחינת מלכות שהוא בחינת דיבור
העליון שרשה למעלה מבחינת ו"א כו'.

וכמו כן בשרש שרשון באין סוף לפני הצמצום גם כן
שרש המלכות למעלה משרש הו"א, דהמלכות מושרשת
בבחינת אין סוף עצמות ומהות שלמעלה גם מהאור הכלול
בעצמותו, דהרי בחינת מלכות מהוה מאין ליש, דעיקר
הישות הוא בבריאה יצירה עשיה. וההתהוות היא מבחינת
מלכות דאצילות,

דמה שהחכמה מאין תמצא אין זה בחינת יש ממש כי
אם בחינת יש נאצל, אבל בחינת יש ממש הוא מה שמלכות
דאצילות מהוה בחינת יש דבריאה.

וידוע דכח ההתהוות הוא באין סוף עצמות ומהות דוקא
דהוא לבדו בכחו ויכלתו להיות מאין ליש משום
דמציאותו מעצמותו בלי שום עילה וסיבה הקודמת לו חס
ושלום, ולזאת ביכולתו להיות מציאות יש בלי שום עילה
וסיבה הקודמת לו בערכו כו' כמו שכתוב באגרת הקדש
דבור המתחיל איהו וחייהי חד וכמו שכתוב במקום אחר מזה.

הרי דכח ההתהוות הוא בעצמות המאור דוקא וכח זה
יש במלכות להיות מאין ליש כו'. והיינו משום דבחינת
מלכות מושרשת בעצמות ממש (למעלה משרש הו"א
דשרשו באור אין סוף שלפני הצמצום הוא בבחינת
ההתפשטות והגילוי אור כו') ולכן נמשך בבחינת מלכות
הכח הזה להיות מאין ליש כו'.

ונמצא דשרש המלכות הוא למעלה משרש הו"א ולכן

Lit., "selfhood and essence," also translated as "nature and essence."

60. *Tanya*, p. 260: "He is not, heaven forbid, caused by some other cause preceding Himself. He alone, there-

fore, has the power and ability to create something out of absolute naught and nothingness, without this 'something' having any other cause preceding it," i.e., to create beings that feel completely autonomous.

flow of divine energy]. As *malchut* matures,⁶¹ it receives its *mochin* (intellectual energy) directly from *binah*, bypassing the *z'a* process.⁶²

In this matter, Rosh Hashanah differs from other festivals. The *mochin* of *abba*⁶³ and *imma* fed into *malchut* on other festivals comes via *z'a*'s filtration. On Rosh Hashanah, however, the flow of *mochin* [into *malchut*] bypasses *z'a*. For as *malchut* matures [during Rosh Hashanah], *chochmah* and *binah* themselves build her, without the involvement of *z'a*, since the root of *malchut* is higher than the root of *z'a*.

This direct endowment of *mochin* into *malchut* is actually initiated not by *mochin*, but by the *Or Ein Sof*,⁶⁴ as stated in *Eitz Chaim*, *Shaar Mochin d'Tzelem* chap. 2. See also *Likkutei Torah*, the explanation following the discourse *V'nikdashiti*. I.e., this flow is rooted in the essence of *Ein Sof*, where *malchut* is rooted. For in order to build *malchut* [on Rosh Hashanah], she is directly infused by her original source, without *z'a*'s involvement.

THE WEDDING GIFT

This is the meaning of "the *atarah* with which his mother crowned him on his wedding day"⁶⁵: The *atarah* is elicited into *z'a*, by *malchut*, specifically on his wedding day, to facilitate *z'a*'s intended effect on *malchut*⁶⁶—once *malchut* has already matured into a complete

61. BINYAN HAMALCHUT, in the Hebrew. Lit., the construction of *malchut*. As will be explained shortly, the ten *sefirot* exist not only as individual manifestations of divine attributes, but are also arranged in various distinct configurations called *partzufim* ("visages" or "profiles"—sing. *partzuf*), each with ten *sefirot* of their own. The *sefirot* are able to interact with each other only as *partzufim*. *Chochmah* (the *partzuf* called *abba*) and *binah* (the *partzuf* called *imma*) are emanated as complete *partzufim* from the start, whereas *z'a* is emanated in its initial form only as comprising the six *sefirot* from *chesed* to *yesod*. It receives its

mochin (*chochmah* and *binah*) only at a later stage, as an additional light.

Similarly, *malchut* is emanated from the start as a single point only, called *keter malchut*, receiving the other nine *sefirot* only at a later stage. This development of *malchut* into a complete *partzuf* is called *binyan hamalchut*, and it is dependent upon the arousal from below (*itaruta d'letatah*) initiated by the Jewish people in this world. The *itaruta d'letatah* reaches the very root of *malchut* in *keter*. (*Seder Halikkutim, Malchut*, p. 572-4.)

62. This is known in Kabbalah as *mochin l'nukvah shelo al y'dei z'a*. In gen-

בְּרֹאשׁ הַשָּׁנָה שָׂאוּ זְמַן בְּנִין הַמַּלְכוּת נַעֲשׂוּ מוֹחִין לְנוֹקְבָא
שֶׁלֹא עַל יְדֵי ז"א כִּי אִם מִבְּחִינַת הַבִּינָה עֲצָמָה.

וּבִזְזָה חֲלוּק רֹאשׁ הַשָּׁנָה מְכַל הַיָּמִים טוֹבִים, דְּבָכָל יוֹם
טוֹב הוּא הַתְּגָלוֹת מוֹחִין אָבָא וְאֵמָא בְּנוֹקְבָא אֱלֹא שְׁהֵם עַל
יְדֵי ז"א, וּבְרֹאשׁ הַשָּׁנָה נִמְשָׁכִים גִּילּוּי הַמוֹחִין שֶׁלֹא עַל יְדֵי
ז"א כו'. וַיֵּשׁ לֹמֵר דִּהְיִינוּ לְפִי שְׁשָׁרֵשׁ הַמַּלְכוּת הוּא לְמַעְלָה
מִז"א, לְכֹן בְּבִנְיוֹן הַמַּלְכוּת אָבָא וְאֵמָא בְּעֲצָמָן בְּנוּ לָהּ כו',
שְׁנִמְשָׁכִים הַמוֹחִין שְׁהֵם עֲצָמָן שֶׁלֹא עַל יְדֵי ז"א.

וַיְדוּעַ דִּהַמְשָׁכַת הַמוֹחִין הוּא שֶׁלֹא מִן הַמוֹחִין עֲצָמָן כִּי
אִם מֵאֹרֶן אֵין סוֹף שְׁלִמְעָלָה מִהַמוֹחִין וְכִמּוּ שְׁכָתוֹב בְּעֵץ
חַיִּים שְׁעַר מוֹחִין דְּצִלָּם פֶּרֶק ב', וְעֵין מַה שְׁכָתוֹב בְּלִקּוּטֵי
תוֹרָה בְּהִיאָוֶר דִּנְקֻדָּשִׁית. וְהֵינּוּ דְשָׁרֵשׁ הַהַמְשָׁכָה הִיא
מֵאֵין סוֹף עֲצָמוֹת וּמַהוּת שְׁשֵׁם מוֹשָׁרֶשֶׁת בְּחִינַת הַמַּלְכוּת
כַּנ"ל, וְנִמְשָׁךְ בְּמַלְכוּת לְצוּרָה בְּנִינָה מִצַּד שְׁרָשָׁה שֶׁלֹא עַל
יְדֵי ז"א כו'.

וְזֶהוּ בְּעֲטָרָה שְׁעֵטָרָה לוֹ אִמּוֹ בְּיוֹם חֲתוּנָתוֹ דְּוָקָא,
דִּהַמְשָׁכַת הָעֲטָרָה לְז"א נִמְשָׁךְ עַל יְדֵי הַמַּלְכוּת דְּוָקָא לְצוּרָה
הַהִשְׁפָּעָה בְּמַלְכוּת כו', וְהֵינּוּ לְאַחַר שְׁנִבְנָה הַמַּלְכוּת בְּבְחִינַת

eral the two lower sections of *tiferet* of *z'a* become the *mochin* (*chochmah* and *binah*) of *malchut*. However, at certain auspicious times *malchut* receives her light directly from *binah* or even from *keter*. (See *B'Shaah Shehikdimu* 5672 p. 128-9).

63. ABBA. Literally, "father." A reference to *chochmah* in a *partzuf* state. See footnote 36.

64. EIN SOF. Lit. "Infinite," "Endless," meaning the most absolute Infinite force of G-d, totally beyond description, knowledge, and com-

prehension, completely beyond any boundaries; the Essence of G-d Himself, the innermost aspect of the innermost level of *keter*. *Keter* (will) is the intermediary between the *Ein Sof* and the *sefirot*. Thus, *Or Ein Sof* is "G-d's Infinite Light."

65. I.e., the day on which the communion with his bride takes place. In our context, referring to the communion between *z'a* and *malchut*.

66. In other words, were it not for *malchut*, *z'a* would not be crowned with the *atarah*.

*partzuf*⁶⁷ enabling *z'a* and *malchut*'s union—provided an outflow issues from *z'a* into *malchut*, in accordance with the manner and order of *hishtalshelut*.⁶⁸

However, in order for *z'a* to produce the outflow, it requires the aspect of the *atarah*, the aspect of “essential outflow,” which is provided to *z'a* by *malchut* [on his wedding day].

MALCHUT ELICITS AND CREATES

As explained [in Discourse One] regarding speech, the letters that one speaks elicit the flow of intellect from its source, to then be vested in those letters [of speech].⁶⁹ Likewise, this essential emission⁷⁰ for the sake of giving birth is elicited by the recipient [*malchut*].⁷¹ Furthermore, with her extra measure of *binah*⁷² the female alone creates the fetus.⁷³

MALE AND FEMALE FUNCTIONS

To explain: Just as the male bestows the seminal drop,⁷⁴ the female contributes the ovum.⁷⁵ The ovum, however, serves as a receptacle to receive the seminal drop from the male. Now even though the

67. PARTZUF. The ten *sefirot* exist not only as individual manifestations of divine attributes, but are also arranged in various distinct configurations, called *partzufim* (“visages” or “profiles”), each with ten *sefirot* of their own. When the radiance of *mochin* (*chochmah* and *binah*) fully illuminates *malchut*, it develops into a state of maturity, becoming an independent, fully functioning, complete *partzuf*. *Malchut* may then be referred to as *nukvah* [female] or *bat* [daughter], and can then join with *z'a*.

68. SEDER HISHTALSHEUT. The limited sequence of causes and effects called “the chain of being.” (See fn. 43.) In the natural order of *hishtalshelut*, *z'a* transmits a flow of divine energy into *malchut*.

69. This is due to the special power inherent in the “recipient,” in this case speech, due to its lofty source.

70. HASHPA'AH ATZMIT, in the Hebrew. This signifies the communication of essence through the unification or communion of the *sefirot*, as opposed to a mere spiritual influence (such as the communication of intellect between master and student). Note that earlier Rabbi Shalom DovBer used the term *hashpa'ah pnimit* (fn. 14). A possible explanation for the change of expression is that the earlier reference depicted a relationship between people, whereas here he uses the term *hashpa'a atzmit* regarding the unification of the *sefirot*.

71. Again, due to the lofty source of the “recipient.”

פְּרָצוּף שְׁלֵם וְצָרִיף לְהִיּוֹת יְחִוּד זו"נ [ז"א וְנוֹקְבָא], וְהוּא
שִׁיָּהּ הַשְּׁפָעָה מִז"א לְמַלְכוּת כְּפִי אוֹפֵן וְסֹדֶר
הַשְּׁתַּלְשֻׁלוֹת.

אִמָּנָם לְצוּרֵף הַשְּׁפָעָה צָרִיף לְהִיּוֹת נִמְשָׁף בְּחִינַת
הַצֵּטְרָה הַנ"ל, שֶׁהוּא עֲנִין בְּחִינַת הַשְּׁפָעָה הָעֲצָמִית כו',
וְהִנֵּה הַמְשָׁכָה הַזֹּאת הִיא עַל יְדֵי בְּחִינַת מַלְכוּת,

דְּכִמּוֹ שְׁנַתְבָּאָר לְעִיל בְּעֲנִין הַדִּיבּוּר שְׁאוֹתִיּוֹת הַדִּיבּוּר
הֵם הַמְּשִׁיכִים אֶת הַשְּׁפָעָה הַשְּׁכָל מִמְּקוֹרוֹ בְּכַדִּי לְהַתְלַבֵּשׁ
בְּהָאוֹתִיּוֹת כו', כִּמּוֹ כֵּן הוּא בְּהַשְּׁפָעָה הָעֲצָמִית לְצוּרֵף
הַהוֹלָדָה דְּהַמְשָׁכָה הַשְּׁפָעָה הָעֲצָמִית הִיא עַל יְדֵי הַמְּקַבֵּל
דּוֹקָא כו', וְעוֹד זֹאת יֵשׁ בָּהּ בִּינָה יְתִירָה מִה שֶׁהִתְהוּוֹת
הוֹלֵד הוּא עַל יְדֵי הַנוֹקְבָא דּוֹקָא מִכַּח עֲצָמָה כו'.

וְהַעֲנִין הוּא כִּידוּעַ דְּכָשֶׁם שֶׁהִדְכַר מְשַׁפִּיעַ טַפַּת מ"ד
[מִיִּין דְּכוּרִין] כִּמּוֹ כֵּן הַנוֹקְבָא מְשַׁפִּיעַ גַּם כֵּן טַפַּת מ"ן [מִיִּין
נוֹקְבִין], אֲלֵא שְׁטַפַּת הַמ"ן הִיא כְּלִי לְקַבֵּל בְּתוֹכָהּ טַפַּת

72. Note that from the verse in Genesis 2:22, "G-d built (*vayiven*) the rib (*et hatzeilah*)...into a woman (*l'isha*)," our Sages learn that "an extra measure of *binah* was bestowed upon woman, surpassing that possessed by man." Rabbi Shalom DovBer here follows their lead in connecting *binah* to the verb *boneh*—building.

73. I.e., using her own unique ability to build, rather than simply receiving it whole from *z'a*.

Here again two aspects of the superiority of the female ("recipient") are being demonstrated: 1) It is the female that elicits the *hashpa'ah atzmit* within the male; 2) It is the female that actually contains the essential power of creation. (Cf. footnote 28.)

74. *Tipah*, in Hebrew, lit. "drop." In spiritual terms, this denotes the outflow of benevolence from the transmitter to the recipient. The feminine aspect (*mayin nukvin*) awakens the male aspect (*mayin d'churin*) to disseminate his seed below through the *sefirah* of *yesod*. In the *sefirot* above, this means that *malchut* (*mayin nukvin*) awakens *z'a* (*mayin d'churin*) to unite with *malchut* in the state called *yichud zu'n* (the unification of *z'a* and *nukvah*).

75. The receptive element of the partnership. However, as the discourse will explain, this is not a merely passive receipt, but rather one which actively elicits the outflow of *mayin d'churin*, the male aspect.

power of procreation comes from the seminal drop, the seminal drop by itself cannot conceive, as both male and female elements are necessary.

Indeed, the primary formation of the fetus in its 248-limbed structure is due specifically to the female. The male seed “filters” the ovum, selecting the good and the choice components and removing the rest. From the best elements, the fetus is formed; from the remainder, the placenta is formed, and [later] is expelled. Even though conception of the fetus from the choicest elements is due to the male, enabling the female to conceive, yet the birth of the child in its form of 248 limbs is due specifically to the female.

In summary, the actual existence of the child is due to the power of the female [*malchut*], and this capability comes from the superiority of her origin over the male [*z’a*], i.e., her source in the essence.

Precisely this [superior origin] empowers the female to create. The male initiation is necessary, however, because that which is “essence” [or substance, as distinct from any of its properties,] does not lend itself to revelation. Consequently, [this essence, or state of “being,”] does not act at all.⁷⁶ Similarly, the essential power invested in the female lies dormant [in the state of just “being”].

The male emission, however, is akin to a revelation of essence, and therefore its power of procreation is more apparent. (To be sure, the male alone [also] cannot procreate or conceive at all, since he provides merely the aspect of revelation and not the actual essence.) He awakens in the female the power to procreate and to conceive so that she can bring into actual being—but she, the recipient, by herself creates the body. This is because of her origin-superiority, for as we explained earlier, the source of *malchut* is beyond *z’a*, in the essence of *atika kadisha*, which provides the extra measure of *binah*.

Thus, not only is it specifically through the recipient that the issue flows from the transmitter, but she alone has the ability to create and develop the child in the image of the child’s father.

This parallels the divine creative process on High. It is *malchut* [the recipient] that creates through the essential power of “He alone

76. See *B’Shaah Shehikdimu* 5672 p. 95; *Torat Chaim, Shemot* p. 77a.

המ"ד. ועם היות שכת ההולדה היא מטפת המ"ד, מכל מקום הרי מטפת המ"ד עצמו לא היה שום הולדה, כי אם על ידי קבלתו בטפת המ"ן.

ובאמת עיקר מציאות הנולד ברמ"ח אברים הוא מטפת המ"ן דוקא, אלא שטפת המ"ד מכרר את המ"ן לברור את הטוב והמובחר ולהסיר הפסולת, שמהמובחר נעשה הנולד ומהפסולת נעשה שליא וגם נדחה לחוץ כו'. וגם זה מה שמהמובחר נולד הנולד יש בזה כח טפת המ"ד שהוא הנותן בזה הכח להוליד, ומכל מקום הולדת הנולד בציור הרמ"ח אברים מטפת המ"ן דוקא כו'.

ונמצא דעיקר גוף מציאת הנולד הוא מכח עצמה דוקא, והיינו מצד יתרון מעלתה בשרשה בבחינת העצמית, למעלה משרש המשכת המ"ד כו' כנ"ל,

ולכן עיקר כח ההתהוות הוא בזה דוקא, אלא שצריכים לזה המשכת המ"ד הוא מפני כי העצמי הוא אינו בגדר גילוי וממילא אינו בגדר פעולה לפעול כו', וכמו כן כח העצם שבהמקבל אינו בגדר פעולה מעצמו כו'.

אבל המשכת המ"ד הוא כעין בחינת גילוי העצם, ולכן יש בזה כח ההולדה בגילוי יותר. (רק שאי אפשר להיות ההולדה והתהוות ממנו להיותו בחינת גילוי לבד ולא עצם ממש כו'). והוא המעורר כח ההולדה והתהוות בהמקבל להיות ההתהוות בפועל כו'. אבל גוף ההתהוות הוא מהמקבל דוקא מכח עצמה כו', והיינו מצד יתרון מעלתה בשרשה, כמו שנתבאר לעיל דשרש המלכות הוא למעלה מן הו"א דשרשה בעצמות עתיקא קדישא לכן יש בזה הבינה יתירה,

דלבד זאת מה שהשפע שנמשך מן המשפיע הוא על ידי המקבל דוקא, הנה יש בזה דוקא הכח להיות גוף מחודש שהוא ציור הנולד להיות בדומה לו כו'.

והדוגמא מזה למעלה יובן כמו שנתבאר לעיל,

has the power and the ability to create *ex nihilo*⁷⁶ that is invested in it.

—It is true that the *Tanya* states that: “He and His causations are one,’ to create with them and through them *ex nihilo*.”⁷⁷ Though “He” [*Iyhu*] is the aspect of light,⁷⁸ this does not mean that the creation is from the aspect of light; it is rather from the letters and vessels of *malchut*. However, since the power of essence is concealed within *malchut*, so that it is not in the category of revelation, as mentioned above, it is therefore necessary that *Iyhu*, the aspect of light (*z’a*), act as the agent to awaken the power of creation in *malchut*.—

SOUL BIRTH

Likewise, souls are created primarily from *malchut*, which is called *Knesset Yisrael*—the source of the souls of Israel. The “light sown for the righteous,”⁷⁹ i.e., for the supernal *tzaddik*,⁸⁰ is the agent [arousing the power of creation in *malchut*].

WEDDING THE TORAH

We can now understand the parallel to “his wedding day—when the Torah was given.”⁸¹ Torah is the essence of G-d’s wisdom from *chochmah ila’ah* (supernal *chochmah*),⁸² i.e., [not a mere manifestation, but] from the actual quintessence of *chochmah ila’ah*.

The difference between the supernal union necessary for the

77. *Iggeret Hakodesh* chap. 20, pp. 258 and 260 quote from *Tikkunei Zohar*, Intro., 3b: “He (*Iyhu*) and His vivifications (*chayohi*) are one; He and His causations (*garmohi*) are one—in them.” Rabbi Schneur Zalman then explains: “His vivifications”—these are the lights (*orot*), and “His causations”—these are the vessels (*kelim*).

78. See previous footnote, quoting Rabbi Schneur Zalman’s explanation that “His vivifications” signifies the lights (*orot*). This does not contradict Rabbi Shalom Dovber’s statement that “He (*Iyhu*) is the aspect of light,” since this refers to the essential light,

which is not clothed within the vessels, whereas the “lights” mentioned by Rabbi Schneur Zalman refer to the ten *sefirot* of *Atzilut*.

79. Psalms 97:11. See following footnote.

80. In Chasidus, “Supernal *tzaddik*” refers to *yesod*, the lowest *sefirah* of *z’a*, also known as the force that unites *z’a* and *malchut*. Any unifying force, or intermediary, must contain elements of both forces it wishes to bring together. *Yesod*, though primarily a part of *z’a*, can also relate to *malchut*, since it is the lowest level within *z’a*. Thus, the “light sown for the supernal *tzad-*

81. *Taanit* 26b; cited in Discourse One, p. 26.

The *maamar* now proceeds to describe in great detail the manner in which the giving of the Torah to the Jewish people is analogous of the union between male and female. First, the *maamar* focuses on the transmitter, explaining that G-d's giving of the Torah is in reality a giving of His Essence, much like the transmission of essence by the male in his union with the female.

82. I.e., *chochmah* of *Atzilut*.

creation of the world and the supernal union necessary for the Giving of the Torah, is that, unlike the union during the creation of the world, which was superficial,⁸³ a mere radiance, the union during the Giving of the Torah was intimate.⁸⁴ When G-d gave the Torah, He gave His Essence, analogous to the physical father who gives of his essence and of the inner nature⁸⁵ of his soul.⁸⁶ In just such a way, the Torah is an essential outflow from the quintessence of *Or Ein Sof*.

True, the Torah is clothed in physicality, for all matters dealt with in Torah pertain to the physical. This is particularly true of the Oral Torah, which descended and clothed itself in laws pertaining to the material world, such as [the laws of] "two people grasping a garment,"⁸⁷ and "one who trades a cow for a donkey,"⁸⁸ and so on. Nevertheless, this is like the drop [of semen], which, despite its corporeality, has encapsulated within it all the power of the father's essence. Likewise, since the Torah is [of G-d's] Essence, the medium to convey [this] "essence"⁸⁹ must be specifically material.⁹⁰

THE BRIDE

The souls of Israel⁹¹ are called "bride," for they receive the Torah in a way that it becomes absorbed and grasped firmly within them, as in [the Talmudic expression] "with his studies at his fingertips."⁹² Similarly, regarding the *mitzvot* the verse says, "Light is sown for the righteous," and the Sages comment, "The Holy One, blessed be He,

83. *Chitzoniut*. Lit., "external" or "peripheral."

84. Cf. Deuteronomy 5:4, "Face to face G-d spoke to you..."

85. *Mahut*, in the Hebrew. Lit., "what it is." Given the context, it has been translated here as "of the inner nature."

86. Note the two expressions used here: "of his essence" and "of the inner nature of his soul." Perhaps the explanation is as follows: "Of his essence" refers to the seminal drop that is distilled from the father's brain (see *Tanya* chap. 2), whereas "of the inner

nature of his soul" signifies the divine power that is invested in his soul, which is "part of G-d above." See *Likutei Sichot* vol. 18, p. 409 footnotes 70, 71. A similar distinction is implied later on in regard to the difference between Torah and *mitzvot*.

87. *Mishnah, Bava Metziah* 1:1.

88. *Ibid.*, 8:4.

89. Lit., "the aspect of essence."

90. PHYSICALITY AS THE VESSEL FOR ESSENCE. In *Samach T'samach* 5657 (p. 95), Rabbi Shalom DovBer offers four examples illustrating the idea that the

העולם להיחוד דמתן תורה. דהיחוד שלצורך בריאת העולם הוא בבחינת חיצוניות, והיינו בחינת הארה לבד כו'. מה שאין כן במתן תורה היה היחוד בבחינת פנימיות שזהו בחינת המשכת עצמות כו', וכנ"ל במשל בהשפעה גשמיות, דטפת האב נמשך מבחינת עצמיות האב ומהות נפשו כו' כמו כן יובן דהמשכת התורה היא מבחינת עצמות אור אין סוף כו'.

ואף על פי שנתלבשה בגשמיות, שכל עניני התורה הם ענינים גשמיים, ובפרט תורה שבעל פה שירדה ונתלבשה בהלכות גשמיות כמו שנים אוחזין בטלית והמחליף פרה בחמור כו' הרי זה כמו השפעת הטפה שהיא גשמיות מכל מקום מלוכש בה כל כחות עצמות האב. כמו כן התורה היא בבחינת עצמות דוקא, וכל אור עצמי אי אפשר להתגלות כי אם בדבר גשמי דוקא כו' כמו שכתוב במקום אחר וכנ"ל.

ונשמות ישראל נקראו בשם כלה, שהם מקבלים את התורה להיות נקלט ונתפס בהם ממש כענין ותלמודו בידו כו', וכן על המצות נאמר אור זרוע לצדיק, זרע

vessel for the sublime must be material and crude and that it cannot be contained by the spiritual and refined: 1) A truly deep concept can only be conveyed by means of a gross analogy. A moderately deep concept can be conveyed without an analogy. 2) The rays of the sun can only be discerned in the coarse atmosphere of Earth. Beyond Earth, the delicate and refined air makes the sun's rays imperceptible. 3) Sight, which is a loftier sense than hearing, apprehends coarse physicality. Hearing, a lower faculty, apprehends intangible sound. 4) In Ezekiel's vision of the *merkavah*, the

supernal "chariot," the face of the lion is to the right while the face of the ox is to the left (left being of lesser stature than the right.) Yet in their physical form, the lion is an impure (non-kosher) animal that ravages its prey while the ox is a pure animal that can be brought as a sacrifice before G-d. See Discourse One, p. 27. See also Levin, *Heaven on Earth* (Kehot 2002), p. 163, references marked under entry "Material world, relating to Essence."

91. Or "the Jewish People."

92. *Pesachim* 50a. Lit., "with his studies in hand."

planted the *mitzvot*..."⁹³ This means that the light of Torah and the light of *mitzvot*⁹⁴ are planted in the souls of Israel, termed "a desirable land," as in the verse, "And you shall be a desirable land;"⁹⁵ "My desire is in her,"⁹⁶ for only they [the bride, the souls of Israel] are the fertile ground for this growth and development.⁹⁷

SOUL ORIGIN

This is so because the source of the souls of Israel is in the inwardness and the essence of *Or Ein Sof*, as it says, "You are children to the L-rd your G-d."⁹⁸ In the same way as a child derives from the essence of his father's brain,⁹⁹ the Jewish soul derives from the inwardness and the essence of *Or Ein Sof*.

TORAH ORIGIN

In fact, the origin of the Jewish soul transcends even the Torah, as *Midrash Rabbah*, beginning of *Bereishit*, states: "Seven things preceded the world—Torah, Israel, the Throne of Glory... and the thought regarding Israel preceded everything."

Also, *Tanna d'Vei Eliyahu*¹⁰⁰ teaches: "Two things preceded the world—Torah and Israel—but I do not know which came first. I maintain that Israel came first. The proof is that the Torah states, 'Command the Jewish people;' 'Speak to the Jewish people,' so Israel must have preceded the Torah."¹⁰¹

MARTYRDOM

For this reason the Jewish people are capable of literal self-sacrifice. Martyrdom transcends rationale and transcends *chochmah*,¹⁰² which

93. Cf. *Tanchuma, Shelach* 15. The full text reads, "The Holy One, blessed be He, planted the Torah and the *mitzvot* for Israel, so as to enable them to inherit the World to Come."

94. The text states explicitly "the light of Torah and the light of *mitzvot*," not "the light of Torah and *mitzvot*." This alludes to a difference between them, as in the verse, "The *mitzvah* is a candle, and the Torah is light" (Proverbs 6:23).

95. *Eretz Chefetz*. Malachi 3:12 and *Rashi* ad loc.

96. Isaiah 62:4, referring to *Kneset Yisrael*, the "community of Israel," which, in a spiritual sense, is the source from which the individual souls descend and are sustained. *Kneset Yisrael* is sometimes identified with the *Shechinah* (Divine Presence) itself.

97. This refers to the revelation of G-d's Essence that is yielded by Is-

הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת הַמִּצְוֹת כו', דָּאוֹר הַתּוֹרָה וְאוֹר
הַמִּצְוֹת נִזְרְעוּ בְּנִשְׁמוֹת יִשְׂרָאֵל שֶׁהֵם נִקְרְאוּ אֶרֶץ חֶפֶץ, כִּי
תִהְיוּ אֲתֵם אֶרֶץ חֶפֶץ כו', חֶפְצִי בָּהּ כו', שֶׁהֵם אֶרֶץ הָרְאוּי
לְזִרְעָה, וְעַל יָדָם דּוֹקָא תִּהְיֶה הַצְמִיחָה כו'.

וְהֵינּוּ מִפְּנֵי שֶׁשָּׂרַשׁ נִשְׁמוֹת יִשְׂרָאֵל הוּא בְּבַחֲיַנָּת
פְּנִימִיּוֹת וְעֲצָמוֹת אוֹר אֵין סוֹף וְכֵמו שֶׁכְּתוּב בְּנִים אֲתֵם
לֵה' אֱלֹקֵיכֶם, כִּמו הֵבֵן שֶׁנִּמְשָׁךְ מֵעֲצָמוֹת מוֹחַ הָאֵב כִּמו כֵּן
נִשְׁמוֹת יִשְׂרָאֵל הֵם מְבַחֲיַנָּת פְּנִימִיּוֹת וְעֲצָמוֹת אוֹר אֵין
סוֹף כו'.

וּבִאֲמַת נִשְׁמוֹת יִשְׂרָאֵל בְּשָׂרָשָׁן הֵם לְמַעְלָה גַם מִהַתּוֹרָה,
וְכֵמו שֶׁכְּתוּב בְּמִדְרָשׁ רַבָּה רִישׁ פֶּרֶשֶׁת בְּרֵאשִׁית שֶׁכְּעַה
דְּבָרִים קִדְמוּ לְעוֹלָם תּוֹרָה וְיִשְׂרָאֵל וְכֵסֵּא הַכְּבוֹד כו'
וּמַחֲשַׁבְתָּן שֶׁל יִשְׂרָאֵל קִדְמָה לְכָל דְּבָר כו',

וּבִתְנָא דְּבִי אֱלִיהוּ אֵיתָא שְׁנֵי דְּבָרִים קִדְמוּ לְעוֹלָם
תּוֹרָה וְיִשְׂרָאֵל וְאֵינִי יוֹדֵעַ אֵיזָה מֵהֶם קִדְמוּ אוֹמֵר אֲנִי
יִשְׂרָאֵל קִדְמוּ וְרֵאִיָּה לָזֶה שֶׁבַתּוֹרָה נֶאֱמַר צוּ אֶת בְּנֵי יִשְׂרָאֵל
דְּבַר אֵל בְּנֵי יִשְׂרָאֵל הֲרִי יִשְׂרָאֵל קִדְמוּ לַתּוֹרָה.

וְלִכּוּן יֵשׁ בְּנִשְׁמוֹת יִשְׂרָאֵל הַכֹּחַ לְמַסִּירַת נַפְשׁ, דְּעִנִּין
מַסִּירַת נַפְשׁ הוּא לְמַעְלָה מִטַּעַם וְדַעַת וְלְמַעְלָה מִן הַחֲכָמָה,

rael's fulfillment of Torah and *mitzvot*, as will be explained later.

98. Deuteronomy 14:1.

99. See *Tanya*, chap. 2.

100. Chap. 14.

101. The fact that the Torah (makes mention of and) instructs the Jewish people clearly demonstrates that Israel "existed," so to speak, before Torah. In a more refined sense, this means that they are rooted in a higher source.

102. In *Tanya* (chap. 18) Rabbi Schneur Zalman explains that the Jew is able to sacrifice his or her life for the sake of G-d because the *Or Ein Sof* illuminates and animates the entire soul by being clothed in *chochmah*. Thus, it is not the faculty of *chochmah* itself that enables one to sacrifice oneself. Rather, this capacity is found in the Jewish soul by virtue of the *Or Ein Sof* that surpasses *chochmah*, yet is manifested in it.

is why the Torah does not command it.¹⁰³ For since the “Torah derives from *chochmah*,”¹⁰⁴ and since martyrdom transcends *chochmah*, self-sacrifice cannot be dictated by Torah.

This capacity for martyrdom possessed by souls of Israel thus indicates their superiority over Torah. For “Israel arose in the [divine] thought,”¹⁰⁵ signifying the highest level of [the divine] thought—the Primordial Thought of *Adam Kadmon* [*A’K*].¹⁰⁶

LOFTY BEGINNINGS

Adam Kadmon [*A’K*] far transcends *seder hishtalshelet*,¹⁰⁷ so much so that from its perspective the entire *seder hishtalshelet* is all the same.

103. This expression is first mentioned in the *Torah Or* and *Likkutei Torah* cited below. The concept needs explanation since all authorities count *mesirat nefesh* (martyrdom) as one of the commandments, based on the verse, “And I shall be sanctified among the children of Israel” (Leviticus 22:32). (See Maimonides, *Sefer Hamitzvot* positives 9; *Sefer Mitzvot Gadol*, positives 8; *Sefer Mitzvot Katan*, siman 44; *Sefer Hachinuch* 296.)

One possible answer is that with *mesirat nefesh*, as with all *mitzvot* in general, there is the command together with a reason for the command. In both of these areas, the *mitzvah* of *mesirat nefesh* differs from all other *mitzvot*: the reason for *mesirat nefesh* is not stated anywhere in Scripture or Talmud, and the command is not stated as an explicit command in Scripture, but rather as a statement, that *mesirat nefesh* may be necessary in order to fulfill the commandments. This *maamar* explains why the command is not stated as an explicit command in Scripture. Other texts, e.g., *Torah Or* 99b; *Likkutei Torah*, *Vayikra* 4c-d, explain why the reason for *mesirat nefesh* is not stated anywhere. (*Likkutei Sichot* vol. 12, p. 212-3).

Alternatively, one may explain that there are two types of *mesirat nefesh*. The first is the *mesirat nefesh* commanded by the Torah, that a person may have to die in order to avoid a transgression that will separate him from G-d. This type of *mesirat nefesh* is commanded in the Torah and corresponds to the four lower levels of the soul—*nefesh*, *ruach*, *nesamah* and *chaya*. But there is also *mesirat nefesh* pertaining to the very essence of the soul, *yechidah*. This is not enjoined by the Torah since the essence of the soul cannot be separated from G-d; therefore, there is no need for a scriptural command. It is this latter level of *mesirat nefesh* (which transcends Torah) to which our text refers. (See *Sefer Ha-maamarim Melukat* vol. 3, p. 27).

104. *Orayta mechochmah naskat*, in Hebrew. *Zohar* II:85a; 121a.

105. See *Bereishit Rabbah* 1:4; *Tanya*, chap. 2. See following footnote, that the “divine thought” transcends *chochmah*, Torah’s source. Thus Israel is rooted higher than Torah.

106. PRIMORDIAL THOUGHT OF ADAM KADMON. *Machshava hak’dumah d’a’k*, in the Hebrew. The world that tran-

וְלֹכֵן בְּתוֹרָה לֹא נֶאֱמַר צִוּוּי עַל מְסִירַת נֶפֶשׁ לִהְיוֹת כִּי
אוֹרֵייתָא מַחְכְּמָה נִפְקֶת וּמְסִירַת נֶפֶשׁ שְׁהִיא לְמַעְלָה
מִהַחְכְּמָה אֵין בְּתוֹרָה צִוּוּי עַל זֶה.

וְנִשְׁמוֹת יִשְׂרָאֵל שֵׁשׁ בָּהֶם כַּח הַמְסִירַת נֶפֶשׁ הָרִי זֶה
הוֹרָאָה שֶׁהֵם לְמַעְלָה מִהַתוֹרָה, וְהֵינּוּ לְפִי שֵׁיִשְׂרָאֵל עָלוּ
בְּמַחְשָׁבָה, וְיָדוּעַ הַפִּירוֹשׁ עָלוּ בְּמַחְשָׁבָה הֵינּוּ בְּבַחֲינָה
הַיּוֹתֵר עֲלִיוֹנָה שְׁבַמְחְשָׁבָה וְהוּא בְּחִינַת מַחְשָׁבָה הַקְדוּמָה
דָּא"ק [אָדָם קַדְמוֹן],

וְיָדוּעַ דָּא"ק הוּא לְמַעְלָה מִעָלָה מְבַחֲינַת הַהִשְׁתַּלְשְׁלוֹת
עַד שְׁכָלְלוֹת הַהִשְׁתַּלְשְׁלוֹת עוֹמְדִים שֶׁם בְּהִשְׁוּאָה לְגַמְרִי

scends *Atzilut* is called *Adam Kadmon*, literally, "primordial man." "Adam" suggests "in the likeness of" or "in the image of," from the word '*domeh*' in Hebrew. And "*Kadmon*" means primordial, or primary. So *Adam Kadmon* is the primordial world which is "in the likeness of" *Or Ein Sof* which preceded it and which was concealed in the process of creation. This means that although *Adam Kadmon* is a world, insofar as it comes into being through the *tzimtzum*, nevertheless, it is such an elevated plane of reality that it is "in the likeness of" *Or Ein Sof*, which precedes the world of *Adam Kadmon*. It is thus a world on a level so sublime, pure, and transcendent that it is almost imperceptible. It cleaves to and mirrors the original *Or Ein Sof*.

In Chasidic thought, the world of *Adam Kadmon* represents the transcendent will of G-d. G-d's desire to create and the quality of the creation are both planned out in one broad, all-encompassing overview, without separation into specific details. This is called the *machshava hakedumah*, or "primordial thought," of *Adam Kad-*

mon. This primordial thought functions as the blueprint for all of creation.

In the world of *Adam Kadmon* everything is seen in one broad overview, but the exact details are not yet separated and configured into the categories of reality. All the details of creation, from the beginning of the universe to the end, and from the beginning of time to the end—are all superimposed in this one thought, for in *Adam Kadmon* there is no concept of space and time whatsoever. There is as yet no dimensionality—no inside and no outside, no up and no down, no before and no after, no cause and no effect. Only a potential for these limitations exists. Everything is undefined, unified, and simultaneous. It therefore completely transcends the entire *seder hishtalshelut* (chain of being).

107. This is true even though the world of *Adam Kadmon* comes into existence only after the *tzimtzum*. Nevertheless, it transcends the *seder hishtalshelut*, as explained in the previous footnote.

Chochmah marks the beginning of the *hishtalshehut*, whereas *A'K*, which transcends *hishtalshehut*, also transcends *chochmah*. (See the unpublished notes to the discourse entitled *Lamnatzeach al hash-minit*, end, that the outer and inner dimensions of *Adam Kadmon* are similar to the outer and inner dimensions of *keter*—*atik* and *arich*.¹⁰⁸ *Chochmah* of *Adam Kadmon* is similar to *chochmah stima'ah* (hidden *chochmah*) of *arich*.¹⁰⁹ According to *Ramaz*,¹¹⁰ who writes that the beginning of the *hishtalshehut* of *Atzilut* is from *chochmah stima'ah*,¹¹¹ one may posit that *chochmah* of *Adam Kadmon* is also connected to *hishtalshehut*).

A'K, transcending *hishtalshehut*, also transcends *chochmah*. Therefore, the souls of Israel have the potential to sacrifice themselves to sanctify G-d's name because of their root in *A'K*. Now even though Torah is also rooted in *A'K*, which is why the Torah is called the Primordial metaphor,¹¹² its root is [still only] in the outer dimension of *A'K*. The souls of Israel, however, stem from the inner dimension of *A'K*.

WITHOUT, WITHIN

Elsewhere,¹¹³ concerning the statement that "the Holy One looked

108. These notes have since been printed in *Or Hatorah, Vayikra* vol. 2, p. 514.

Atik is the inner dimension of *keter*, and *arich* is the outer dimension. Thus *atik* is described as the last level of G-dliness, whereas *arich* is the beginning of creation. (See, e.g., *B'Shaah Shehekdimu* 5672 p. 396).

109. *Adam Kadmon* is an intermediary level between the infinite *Ein Sof* and the finite creation (*Likkutei Torah, Shir Hashirim* 18d). It functions in the same way as *keter*: its inner dimension is the furthest point to which G-dliness of the higher world extends; its outer dimension is the source developing the world to which it is *keter* (encompassing). Thus *A'K* is

referred to as the "general *keter*" from which all of the worlds develop (*Torah Or, Mishpatim* 78b; *Likkutei Torah, Hosafot l'Vayikra* p. 51d, *Maasei* 95a-b). Similar to *keter* that has two primary aspects, *atik* (an inner dimension) and *arich* (an outer dimension), *Adam Kadmon* also has an inner and outer dimension: *atik* of *A'K*—where the infinite *Or Ein Sof* is revealed; and *arich* of *A'K*—which is G-d's will for all of the worlds to come into being. (See also *Hachodesh in Yom Tov Shel Rosh Hashanah* 5666).

Furthermore, just as *keter* of any of the worlds contains all the *sefirot* which are manifested in that world, similarly the *keter* of all the worlds, *A'K*, also contains all the *sefirot* which will be manifested in all of the

כר, וְחִכְמָה הִיא רֵאשִׁית הַהִשְׁתַּלְשְׁלוֹת כִּידוּעַ (עֵין מַה שֶּׁכָּתוּב בְּהִגָּהוֹת לְדָרוֹשׁ הַמִּתְחִיל לְמַנְצַח עַל הַשְּׁמִינִית שֶׁלֹא נִדְפְּסוּ וְשֶׁם בְּסוֹף הַדָּרוֹשׁ דְּחִיצוֹנִיּוֹת וּפְנִימִית א"ק הוּא כְּמוֹ חִיצוֹנִיּוֹת וּפְנִימִית דְּכֶתֶר עֲתִיק וְאַרְיֵה, וְחִכְמָה דְּא"ק הוּא כְּמוֹ חִכְמָה סְתִימָא דְּאַרְיֵה, וְלִפִּי מַה שֶּׁכָּתַב הָרַב מֹשֶׁה זְכוֹת דִּהִתְחַלֵּת הַשְּׁתַּלְשְׁלוֹת הָאֲצִילוֹת הוּא מַחְכְּמָה סְתִימָא אִם כֵּן אֲפָשָׁר כְּמוֹ כֵּן יֵשׁ לוֹמֵר בְּחִכְמָה דְּא"ק שֵׁשׁ לוֹ שְׂיִכּוֹת לְהִשְׁתַּלְשְׁלוֹת כר)

וְא"ק שֶׁהוּא לְמַעְלָה מִהִשְׁתַּלְשְׁלוֹת הָרִי הוּא לְמַעְלָה מִבְּחִינַת הַחִכְמָה, וּמִשּׁוֹם זֶה יֵשׁ בְּנִשְׁמוֹת יִשְׂרָאֵל הַכֹּחַ לְמִסִּירַת נֶפֶשׁ עַל קְדוּשַׁת הַשֵּׁם מִשּׁוֹם שֶׁרָשָׁם בְּא"ק. וְהִגַּם דִּהִתּוּרָה גַּם כֵּן שֶׁרָשָׁה בְּא"ק דִּלְכֹן נִקְרָאת הַתּוּרָה מִשָּׁל הַקְּדָמוֹנִי עַל שֵׁם שֶׁרָשָׁה בְּבְחִינַת א"ק כִּידוּעַ. הָעֲנִין דְּמַה שֶּׁהִתּוּרָה הִיא בְּחִינַת א"ק הֵינּוּ בְּחִינַת חִיצוֹנִיּוֹת א"ק, וְנִשְׁמוֹת יִשְׂרָאֵל הֵם מִבְּחִינַת פְּנִימִיּוֹת א"ק.

וְכְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר בְּעֲנִין קוֹדֶשׁא בְּרִיד הוּא

worlds. The *sefirot* of A'K, however, unlike the *sefirot* of the other worlds, are all-encompassing "meta-*sefirot*," rather than the specific and individual manifestations of G-d's attributes as *sefirot* in the other worlds. Accordingly, *Adam Kadmon* is often referred to as "the world of *ketarim*."

Among these ten meta-*sefirot* of A'K is *chochmah* of A'K, which is the first manifested (but nevertheless non-dimensional) point from which all of the *sefer hishtalshelut* develops.

110. *Mikdash Melech* (on *Zohar* III:88a), vol. 2 p. 73a, end, in the standard edition. Rabbi Moshe Zacuto (Amsterdam, 1625 – Venice, 1697)

was a famous Rabbi and Kabbalist. He authored many works, including a commentary on the *Zohar*, printed under the aforementioned title.

111. Hidden *chochmah*. See *Zohar* I:141b: "Supernal *chochmah* is the most hidden of all. It is unknown, and is not revealed." This is the attribute of *chochmah* as it is within *ket-er*, or more precisely in *arich anpin*, the outer dimension of *keter*.

112. Rashi on I Samuel 24:14.

113. See *Likkutei Torah*, *Hosafot l'Vayikra*, 51d; *Massei* 95b; *Hachodesh Hazeh Lachem* 5666.

into the Torah and created the world,"¹¹⁴ it is explained that there are two aspects of *A'K*—an outer dimension and an inner one. The outer dimension of *A'K* is an all-inclusive light, encompassing the entire *hishtalshelut* equally, from the uppermost level to the very lowest. This outer dimension nevertheless has some relationship to *hish-talshelut*—similar to the relationship of a general rule and an explicit instance thereof;¹¹⁵ the general rule has an association to the particular case.

However, the inner dimension of *A'K* transcends even the category of an all-inclusive light. It is rather "the Holy One" [who looks into the Torah], the quintessence of the light of G-d transcending *A'K* entirely, as if it were an "*atik*" above the *galgalta* of *A'K*,¹¹⁶ as explained in *Eitz Chaim*, *Shaar* 8, *Shaar Shevirat Hakeilim*, chap. 5.

REFLECTION IN TORAH

Now the Torah also comprises general rules and specific instances, for each section of the Torah was articulated as a particular utterance, and at a specific time.¹¹⁷ The general rules of the Torah pertain to the status of Torah in *A'K*, an all-encompassing light in which all sections of the Torah are included together, even though in this world they were given at different times.

(Accordingly, we can understand the Sages' teaching that all Ten Commandments were said in one utterance¹¹⁸ to mean that G-d revealed [to the terrestrial world] the light of Torah as it is in *A'K*.)

This is the meaning of "the Holy One looked into the Torah and created the world": The Holy One—the quintessence of *Or Ein Sof*, the inner dimension of *A'K*—looked into the Torah, the all-

114. *Zohar* II:161b.

115. *Klal* and *prat* in the Hebrew. For a definition of these rules, see *Siddur Tehillat Hashem* (Kehot), Hebrew-English edition, p. 25.

116. As mentioned above (footnote 109), *Adam Kadmon* contains all the individual *sefirot* as all-encompassing

"meta-*sefirot*," including the aspect of *keter* of *A'K*. As explained previously, (just like the *keter* of any of the worlds) *keter* of *A'K* has two levels: *atik*—the inner dimension of *keter* where the infinite *Or Ein Sof* is revealed; *arich*—the outer dimension of *keter*, i.e. G-d's will for all of the worlds to come into being. In Kabbalistic terminology, the outer dimen-

אסתכל באורייתא ובכרא עלמא, דבא"ק יש ב' מדריגות
בחינת חיצוניות ובחינת פנימיות, בחינת חיצוניות הוא מה
שא"ק הוא בחינת אור כללי שכולל כללות ההשתלשלות
מריש כל דרגין עד סוף כל דרגין בהשוואה כו', דמכל
מקום יש לו שייכות אל ההשתלשלות והוא כמו כלל לגבי
פרט והכלל יש לו שייכות אל הפרט כו'.

אבל בחינת פנימיות א"ק הוא שאינו בגדר אור כללי
גם כן. וזהו קודשא בריך הוא הוא בחינת עצמות אור אין
סוף שלמעלה מהכלל דא"ק והוא מה שיש כדוגמת עתק
לעילא מגולגלתא דא"ק כמו שכתוב בעץ חיים שער ח'
הוא שער שבירת הכלים פרק ה'.

והנה התורה יש בה גם כן כלל ופרט, דהרי הפרשיות
של תורה כל אחת נאמרה בדיבור פרטי וגם בזמנים
מיוחדים כו'. והכלל דתורה הוא כמו שהתורה היא
בבחינת א"ק שהוא בחינת אור כללי שנקללו שם כל
הפרשיות יחד, אף על פי שלמטה ניתנו בזמנים חולפים
כו', מכל מקום שם נכלל הכל ביחד כו'.

ולפי זה יש לומר דזה שעשרת הדברות בדיבור אחד
נאמרו כמאמר רבותינו זכרונם לברכה על פסוק כל
הדברים האלה כו', היינו שנתגלה בחינת אור התורה
כמו שהוא בא"ק כו'.

וזהו דקודשא בריך הוא אסתכל באורייתא ובכרא עלמא,
דקודשא בריך הוא שהוא בחינת עצמות אור אין סוף
בחינת פנימית א"ק אסתכל באורייתא שהיא בחינת אור

sion of *keter* of A'K is called "*galgalta*" (skull) and the inner dimension is referred to as "*atik* above (or transcending) the *galgalta* of A'K"

Torah was given in stages, section by section, rather than all at once. See *Gittin* 60a.

118. See *Rosh Hashanah* 27a; *Shavuot* 20b.

117. This follows the view that the

encompassing light of *A'K*,¹¹⁹ and thus created the world. Hence, the Torah is the outer dimension of *A'K*.¹²⁰

ISRAEL: HIGHER THAN TORAH

However, the souls of the Jewish people are from the inner dimension of *A'K*, as stated in the *Zohar*: "Whoever looks into the Torah, and exerts himself in it, sustains the entire world. The Holy One looked into the Torah and created the world; man looks into the Torah and sustains the world."¹²¹ From this we understand that the soul stems from the inner dimension of *A'K*, and consequently, just as the Holy One looked into the Torah and created the world, man, too, strives in Torah and sustains the world. Therefore, "[King] David bound the celestial Torah to the Holy One."¹²² "The Holy One" signifies the inner dimension of *A'K*; "the celestial Torah" refers to the Torah in its source in the outer dimension of *A'K*. David bound the celestial Torah to the Holy One, the inner dimension of *A'K*. Since the root of the soul transcends the Torah's celestial status in *A'K*, he was capable of binding the celestial Torah with the Holy One—the inner dimension of *Or Ein Sof*.

PRE-TZIMTZUM SOURCE

Similarly, the source of the Torah in *Ein Sof* light preceding the *tzimtzum*,¹²³ i.e., *chochmah* of *Ein Sof*, is surpassed by the source of the souls of Israel, since they are rooted in the quintessence of G-d. As the verse says, "And he passed before them."¹²⁴ This alludes to the teaching that the root of the souls of Israel is from the aspect of "and He"¹²⁵—the quintessence of G-d, regarding which it states, "He and

119. I.e., the outer dimension of *A'K*.

120. Torah, therefore, has some relationship to the world.

121. *Zohar* II:161b. The meaning of this statement: The world exists and is vivified exclusively through Torah. G-d initially created the world according to the "blueprint" of Torah, and likewise, the world is con-

tinuously sustained through Israel's toil in learning Torah and fulfilling its commandments. Thus, the *Zohar* compares Israel and "the Holy One," attributing to them both the same role—"partners in creation." So just as "the Holy One" refers to the inner dimension of *A'K* (and as such, has the power to create the world, through Torah), Israel (who also "sustains the world," through Torah)

כָּלִי דָא"ק וְעַל יְדֵי זֶה בָּרָא עֲלֵמָא כו'. נִמְצָא דִּהְתּוֹרָה הִיא
בְּחִינַת חִיצוֹנִיּוֹת א"ק כו',

אֲבָל נִשְׁמוֹת יִשְׂרָאֵל הֵם מִבְּחִינַת פְּנִימִיּוֹת א"ק, וְכֵמו
שְׁכָתוֹב בְּזוֹהַר שֵׁם אַחֵר כִּף כָּל מֵאן דְּאִסְתַּכֵּל בָּהּ בְּאוֹרֵייתָא
וְאִשְׁתַּדֵּל בָּהּ כְּבִיכּוֹל הוּא מְקַיִם כָּל עֲלֵמָא, קוּדְשָׁא בְּרִיךְ הוּא
אִסְתַּכֵּל בְּאוֹרֵייתָא וּבָרָא עֲלֵמָא בְּרֵשׁ מִסְתַּכֵּל בָּהּ בְּאוֹרֵייתָא
וּמְקַיִם עֲלֵמָא, מוֹכֵן מִזֶּה דְנִשְׁמָה שְׂרָשָׁה מִבְּחִינַת פְּנִימִיּוֹת
א"ק, וְלִכְּן כָּשֵׁם דְּקוּדְשָׁא בְּרִיךְ הוּא עַל יְדֵי דְאִסְתַּכֵּל
בְּאוֹרֵייתָא בָּרָא עֲלֵמָא כֵּמו כֵּן בְּרֵשׁ עַל יְדֵי דְאִשְׁתַּדֵּל
בְּאוֹרֵייתָא מְקַיִם עֲלֵמָא כו'. וְלִכְּן דּוּד הִיזֵּה מַחְבֵּר תּוֹרָה
שְׁלֹמֶעֱלָה בְּהַקְדוּשׁ בְּרוּךְ הוּא, דְּהַקְדוּשׁ בְּרוּךְ הוּא הוּא בְּחִינַת
פְּנִימִיּוֹת א"ק, וְתּוֹרָה שְׁלֹמֶעֱלָה הוּא כֵּמו שְׁהִתּוֹרָה הִיא
בְּשִׂרְשׁוֹ בְּבְחִינַת חִיצוֹנִיּוֹת א"ק, וְדוּד הִיזֵּה מַחְבֵּר בְּחִינַת
תּוֹרָה שְׁלֹמֶעֱלָה בְּהַקְדוּשׁ בְּרוּךְ הוּא בְּחִינַת פְּנִימִיּוֹת א"ק כו',
וְהֵינּוּ מִצַּד שְׂרֵשׁ הַנִּשְׁמָה שְׁלֹמֶעֱלָה מִהִתּוֹרָה כֵּמו שְׁהִיא
לְמַעַל בְּא"ק, וְלִזְאוֹת הִיזֵּה בְּכַחוֹ לְחַבֵּר תּוֹרָה שְׁלֹמֶעֱלָה עִם
הַקְדוּשׁ בְּרוּךְ הוּא בְּחִינַת עֲצָמוֹת אוֹר אֵין סוּף כו'.

וְכֵמו כֵּן יוֹכֵן גַּם בְּשִׂרְשׁ הִתּוֹרָה כֵּמו שְׁהִיא בְּאוֹר אֵין
סוּף שְׁלִפְנֵי הַעֲמָצוֹם שְׁהִיא בְּבְחִינַת חֲכָמָה דְּאֵין סוּף כו' גַּם
כֵּן שְׂרֵשׁ נִשְׁמוֹת יִשְׂרָאֵל לְמַעַל מִזֶּה שְׁהֵם מוֹשְׁרָשִׁים בְּאֵין
סוּף עֲצָמוֹת וּמֵהוּת מִמֶּשׁ. וְכִידּוּעַ בְּעֵגֶן וְהוּא עֹבֵר לְפָנֵיהֶם,
דְּשִׂרְשׁ נִשְׁמוֹת יִשְׂרָאֵל הוּא מִבְּחִינַת וְהוּא, דְּעֵגֶן וְהוּא הוּא

must be rooted in this same dimension as well.

122. *Sefer Habahir, Siman 58* (p. 196). See also *Likkutei Torah, Vayikra 5a; Berachah 96b*.

123. See footnote 58.

124. Genesis 33:3.

125. The verse quoted refers to the meeting of Jacob and Esau. Jacob saw Esau coming towards him with four hundred men, so "he divided the children among Leah, Rachel and the two handmaids. He put the handmaids and their children first, Leah and her children next, and Rachel and Joseph last. *And he passed before*

His Name are One."¹²⁶ This aspect of "He" transcends even His Essential Name within Himself, and is the Essence of G-d.¹²⁷ It is precisely in the aspect of "He" that the roots of the souls of Israel are embedded.

The soul's source transcends the source of the Torah, which is "His Name," as the saying, "Whoever recites [words of] Torah—it is as if they recite the names of the Holy One,"¹²⁸ which refers to G-d's names. The Torah, though, is an essential outflow, i.e., [an outflow of] the essence of His Name—the essence of the light and power as subsumed within Him.¹²⁹ The souls of Israel, on the other hand, are rooted in "He"—the quintessence of the Luminary. Therefore, "I am He and no other"¹³⁰; nothing besides the souls of Israel has any place there at all.¹³¹

THE SOURCE OF CHOICE

This is why G-d chose the souls of Israel,¹³² as the verse attests, "He chooses His people Israel,"¹³³ and as it is written, "He chooses our heritage for us"¹³⁴—for the power of choice comes from the quintessence of G-d,¹³⁵ the true source of the souls of Israel.

them." Chasidus (see *Torat Chaim, Vayishlach* 186a-b; *Torat Shmuel* 5632 vol. 1 p. 290) explains that the aspect of "and he" refers not only to Jacob as understood literally, but also to G-d. Generally, all the names of G-d found in the Torah are indicative of a certain type of revelation or action. When Moses wished to know G-d's name he was told: "You wish to know My name? I am named according to My deeds!" (*Shemot Rabbah* 3:6). Thus the appellation "and He," without any descriptive term, refers to G-d as He transcends all names, even Y-H-V-H. It refers to the essence of *Or Ein Sof*.

126. See *Zohar* I:7b; II:90b. See also *Reishit Chochmah, Shaar Hayirah* chap. 1; *Seder Hayom, Seder Shacharit shel Shabbat, Sefer Chareidim* chap. 6.

127. Divine "names" connote G-dly revelation, or light. The statement "He and His Name are One" is understood to mean that even the most sublime form of G-dly light, the light as it is completely subsumed (as "one") within its source (the Luminary, G-d's Essence), is still not *synonymous* with G-d's Essence; they remain two distinct entities, albeit unified. Israel, unlike Torah, is rooted not in the light, but in the very Essence of G-d.

128. See *Ramban's* Introduction to his commentary on the Torah; *Zohar* II:87a.

129. Although the Torah is rooted in the level of "names," divine light, it is more specifically rooted the "essence of His Name," i.e., the essence of His light, as it is subsumed within its Source.

בְּחִינַת אֵין סוֹף עֲצָמוֹת וּמַהוּת שֶׁעַל זֶה אוֹמֵר הוּא וְשְׁמוֹ
אֶחָד בְּחִינַת הוּא שְׁלֹמֶעֱלָה גַם מִבְּחִינַת שְׁמוֹ הַעֲצָמִי הַכָּלוּל
בְּעֲצָמוֹתוֹ כו', וְהֵינּוּ בְּחִינַת הַעֲצָמוֹת בְּאֵין סוֹף כו', וְשֵׁם
מוֹשְׁרָשִׁים נִשְׁמוֹת יִשְׂרָאֵל בְּבְחִינַת הוּא הַנִּ"ל,

וְהוּא לְמַעַל מִשְׁרַשׁ הַתּוֹרָה דְּשִׁרְשָׁה הוּא בְּבְחִינַת שְׁמוֹ
וּכְמֵאמָר כָּל הַקּוֹרָא בַּתּוֹרָה כְּאִלוֹ קוֹרָא בְּשִׁמּוֹתָיו שֶׁל
הַקָּדוֹשׁ בְּרוּךְ הוּא שֶׁהוּא בְּחִינַת שְׁמוֹת כו', אֲלֹא שֶׁהַתּוֹרָה
הִיא בְּחִינַת הַשְּׁפָעָה עֲצָמִית הֵינּוּ בְּחִינַת עֲצָמוֹת שְׁמוֹ עֲצָם
הָאוֹר וְהַכֹּחַ הַכָּלוּל בְּעֲצָמוֹת כו', אֲכָל נִשְׁמוֹת יִשְׂרָאֵל
מוֹשְׁרָשִׁים בְּבְחִינַת הוּא הֵינּוּ בְּחִינַת עֲצָמוֹת הַמְּאֹר מִמֶּשׁ
כו' דְּלִכְּנָן אֲנִי הוּא וְלֹא אַחֵר, דְּשֵׁם אֵין לְאַחֵר מְקוֹם כָּלֵל כִּי
אִם נִשְׁמוֹת יִשְׂרָאֵל דּוֹקָא כו'.

וְזֶהוּ מֵה שֶׁבָּחָר בְּנִשְׁמוֹת יִשְׂרָאֵל דּוֹקָא הַבּוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל, וּכְתִיב יִבְחַר לָנוּ אֶת נַחֲלָתֵינוּ, דְּכַח הַבְּחִירָה הִיא
מֵאֵין סוֹף עֲצָמוֹת וּמַהוּת, דְּשֵׁם הוּא הַשֶּׁרֶשׁ הָאֱמִיתִית
דְּנִשְׁמוֹת יִשְׂרָאֵל כו'.

130. Liturgy, Passover Haggadah.

131. Only Israel is rooted in the Essence of G-d.

132. See *Sefer Hamaamarim* 5703 p. 24; *Torat Shalom* p. 220.

133. Liturgy, conclusion of the blessing preceding the Shema.

134. Psalms 47:5.

135. FREE CHOICE. The truest definition of choice is *free* choice—a decision that is free from all external pressures and motives; for the very word “choice” indicates that the decision is based solely on the discretion of the “chooser,” i.e., there is nothing about the subject(s) of his choice that compels him to choose in a certain

way. If there *were* such “compelling factors,” then his would not be a choice at all—it would essentially be a pre-determined decision, the product of many factors conspiring together to sway his opinion, feelings, etc. Thus, true choice is absolutely pure, free from anything other than the individual’s essential ability to express his choice, from the deepest part of his being. The same is true of divine “choice.” G-d’s choice is rooted in His pure Essence, where there are no other “factors” (so to speak) that play in His decision. And it is in G-d’s Essence, the source of His choice, that the “souls of Israel” are chosen—for they too are rooted in His Essence. See *Sefer Hamaamarim* 5703 *ibid.*; *Likkutei Sichot*, vol. 11, p. 5.

REBUILDING MALCHUT

Hence, on Rosh Hashanah *malchut* is rebuilt¹³⁶ by eliciting the will to rule from the quintessence of G-d. For in its source *malchut* is also rooted in the quintessence of G-d, as it says "the One-and-Only King..."¹³⁷ *Malchut* is rooted in *Yachid* (One-and-Only), the quintessence of G-d, where everything merges into the Oneness of His Essence as the One-and-Only, for "the Essence bears all."¹³⁸

This is not to say that everything within Him is in a [mere] state of unity, rather that He, the essentially unique One-and-Only, bears everything as [they are, but yet remains] One-and-Only. As is written elsewhere¹³⁹ regarding the concept of "He and His Name are One"—"He is His Name, and His Name is He."¹⁴⁰ This is the characteristic of *Yachid*.¹⁴¹

DRAWING FORTH RULERSHIP

Now the souls of Israel awaken G-d's desire to rule, from the state of Essential Being, by reciting the verses of *malchiyot*¹⁴² from scripture. As Talmud explains: "Recite before Me [the verses of] *malchiyot*, proclaiming Me ruler over you."¹⁴³ When the souls of Israel recite the scriptural verses, they consequently elicit the will to rule.

(It is necessary to recite scriptural verses because of the superior

136. See footnote 61. G-d's sovereignty (*malchut*) is rebuilt every year on Rosh Hashanah. (See also *Iggeret Hakodesh*, Epistle 14.)

Like in the physical example of coronation, for *malchut* to be renewed there must be an elicitation of G-d's will to rule. And since *malchut* is rooted in G-d's Essence, for it to be renewed there must be an elicitation of G-d's will to rule as it is found in His Essence. This "essential will to rule" can only be elicited by Israel, since they, too, are rooted in the Essence of G-d.

137. Liturgy, *Yishtabach*, morning prayer. The word used here, *Yachid* ("One-and-Only") signifies a level of

essential oneness far higher than the level of oneness signified by the word *Echad* (as in *Hashem Echad*—"G-d is One," in the *Shema*). The difference between *Yachid* (Sole, Only) and *Echad* (One) is the difference between G-d's Oneness as expressed within the multiplicity of creation (His Oneness, *Echad*), and His essential Oneness above multiplicity (His Soleness, *Yachid*).

138. ATZMIUT NOSEH HAKOL, in the Hebrew. "The Essence bears everything"—including completely opposite qualities. This expression is found in several philosophical and mystical works, e.g., *Kuzari*, discourse 4, part 1, para. 31; Maharal's *Be'er*

וְלִכְּנֹן בְּרֹאשׁ הַשָּׁנָה שָׂאז זְמַן בְּנִין הַמַּלְכוּת וְהוּא
שְׁמִמְשִׁיכִים בְּחִינַת הַרְצוֹן לְמַלּוּכָה מֵאִין סוּף עֲצָמוֹת
וּמַהוּת כו' כִּי הַמַּלְכוּת מוֹשְׁרֶשֶׁת בְּשִׁרְשָׁהּ גַּם כֵּן בְּבְחִינַת
מַהוּת וְעֲצָמוֹת אֵין סוּף כנ"ל וְכַמֵּאֱמָר מֶלֶךְ יָחִיד כו' דְּשִׁרְשׁ
הַמַּלְכוּת הוּא בְּבְחִינַת יָחִיד שֶׁהוּא בְּחִינַת עֲצָמוֹת אֵין סוּף
דָּשֵׁם הַכֹּל בְּבְחִינַת אֲחָדוּת עֲצָמוֹתוֹ בְּבְחִינַת יָחִיד מִמֶּשׁ
דְּעֲצָמוֹת נוֹשֵׂא הַכֹּל כִּידוּעַ.

אֲמָנָם לֹא שְׂכוּלָם בּוֹ בְּבְחִינַת אֲחָדוּת כִּי אִם הוּא
בְּבְחִינַת יָחִיד מִמֶּשׁ אֵינִינְצִיג בְּעֲצָם, שְׁנוֹשֵׂא אֶת הַכֹּל וְהוּא
בְּבְחִינַת יָחִיד מִמֶּשׁ כו'. וְכַמּוֹ שֶׁפְּתוּב בְּמָקוֹם אַחֵר בְּעֲנִין
הוּא וְשִׁמוֹ אֶחָד דֶּהוּא שְׁמוֹ וְשִׁמוֹ הוּא וְזֶהוּ בְּחִינַת יָחִיד כו'.

וּבְכַדִּי לְהַמְשִׁיךְ בְּחִינַת הַמַּלּוּכָה מִבְּחִינַת הָעֲצָמוֹת זֶהוּ
דוֹקָא עַל יְדֵי נִשְׁמוֹת יִשְׂרָאֵל שְׂאוֹמְרִים פְּסוּקֵי מַלְכוּת
בְּתַנּוּךְ וְכַמֵּאֱמָר אָמְרוּ לִפְנֵי מַלְכוּת כְּדִי שְׁתַּמְלִיכוּנִי עֲלֵיכֶם
שְׁדוֹקָא עַל יְדֵי שְׁנִשְׁמוֹת יִשְׂרָאֵל אוֹמְרִים הַפְּסוּקִים דְּתַנּוּךְ
הָרִי הֵם מִמְשִׁיכִים בְּחִינַת הַרְצוֹן לְמַלּוּכָה כו'.

(וּמַה שְּׁצָרִיכִים לוֹמַר פְּסוּקֵי תַנּוּךְ זֶהוּ מִצַּד הַמַּעֲלָה שִׁישׁ

Hagolah, be'er 5; Derech Chaim 5:7. Note that the expression is not, "the Essence *contains* everything," for this would imply that everything is to be found as a defined identifiable entity within the Essence, which is obviously incorrect. "The Essence *bears* everything" implies that the existence of every entity is dependent upon the Essence, and that the Essence is unaffected by any changes to the entity, even if it ceases to exist.

139. Rabbi DovBer of Lubavitch, *Shaar Hayichud* chap. 10.

140. *Shnei Luchot Habrit* p. 4a.

141. As explained before, "He and His Name are one (*echad*)" signifies G-d's Oneness *within* multiplicity—for there is *He* and there is *His Name*. "He is His Name, and His Name is He," however, refers to a higher form of Oneness, *Yachid*—G-d's essential Oneness *above* multiplicity. Thus, "He *is* His Name, and His Name *is* He." See *Sefer Ha-maamarim* 5656 p. 384.

142. Lit., "the verses of rulership." Liturgy, Musaf of Rosh Hashanah.

143. *Rosh Hashanah* 34b.

quality with which the Torah is imbued. For the "Torah and the Holy One are completely One,"¹⁴⁴ even openly.¹⁴⁵ We may say that all light cleaves to and is united with its source; but this is particularly true of Torah.¹⁴⁶ The souls of Israel are similar to a child who, although he is the essence of his father, is an independent existence. For this reason, scriptural verses must be recited. But to actually elicit an outflow, the verses must be read specifically by the Jewish people.

This is akin to the aforementioned concept of "He and His causations:" The power of creation is elicited by the light—the male emission—but the actual creation occurs via *malchut*. The same applies to the Torah and the souls of Israel: All the Jewish people's accomplishments are possible only with the Torah, yet the actual act must be performed by the Jewish soul. Consequently, "Recite before Me [the verses of] *malchiyot*," for what is written in the Torah is insufficient; the Jewish people must *recite* the verses of *malchiyot*, which then elicits G-d's rulership from its source.)

[The Jewish people are able to educe G-d's will to rule] because of their superior root in G-d's Essence. Therefore, the entire descent and outflow of the Torah to this world is specifically for the sake of Israel. The service of the souls of Israel who fulfill the Torah engenders growth, i.e., a revelation of G-d's blessed Essence (*Atzmud*).

A TASTE OF THE FUTURE

This is the revelation that will occur in the future time,¹⁴⁷ when His Essence will be revealed, as the verse says, "After two days, He will revive us; on the third day, He will raise us up and we will live in His Presence." "Two days" refer to *memalei kol almin* and *sovev kol almin*.¹⁴⁸ But "on the third day, He will raise us up and we will live in

144. Cf. *Zohar*, I:24a; II:60a; *Tikkunei Zohar* II (21b). See also *Tanya* chap. 23; *Likkutei Torah*, *Nitzavim* 46a.

145. Conversely, the souls of Israel are completely one with the Holy One in a hidden way.

146. Torah is called "light," as in the

verse, "The *mitzvah* is a candle and the Torah—light" (Proverbs 6:23).

147. I.e., the Messianic Era.

148. MEMALEI – SOVEV. *Memalei kol almin* is the divine energy invested within the creation, while *sovev kol almin* is the divine energy that tran-

בתורה דאורייתא וקודשא בריך הוא כולא חד, שגם בגילוי הוא בבחינת חד כו'. ויש לומר דכל אור הוא דבוק ומיוחד במקורו, ובפרט באור התורה כו', ונשמות ישראל הם כמשל הבן דעם היותו עצמות האב מכל מקום הרי הוא במהות בפני עצמו כו', ולזאת מצד זה צריכים לומר פסוקי תורה דוקא, אבל בכדי להמשיך על ידי זה והו דוקא כשישראל אומרים הפסוקים כו'.

ויש לומר דזהו כמו שנתבאר לעיל בענין איהו וגרמוהי שבכדי לעורר כח ההתהוות הוא על ידי האור בחינת המשכת מ"ד וגוף ההתהוות הוא מבחינת מלכות כו', כמו כן הוא בתורה ונשמות ישראל, דכל פעולות ישראל צריכים להיות על ידי התורה, אבל גוף הפעולה הוא על ידי נשמות ישראל. ולכן אמרו לפני מלכיות דוקא דמה שכתוב בתורה אין זה מספיק כי אם צריכים שנשמות ישראל דוקא יאמרו פסוקי מלכיות ועל ידי זה ממשיכים בחינת המלוכה משרשה כו'.

והיינו מצד שרשם הנעלה בבחינת העצמות כו'. ולכן כל ירידת והמשכת התורה למטה הרי הוא בשביל ישראל דוקא, ועל ידי העבודה דנשמות ישראל בקיום התורה על ידי זה דוקא נעשה הצמיחה להיות גילוי בחינת עצמותו יתברך,

והוא הגילוי דלעתיד שיתגלה בחינת עצמותו ממש וכמו שכתוב יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו, דיומים הם בחינות ממלא כל עלמין וסובב כל עלמין

scends creation. *Sovev kol almin* acts in a remote, imperative, unidirectional manner (i.e., from above to below, but not vice versa). An analogy: Sunlight shines into a room and illuminates it. However, the room itself is not changed thereby, since the light emanates from a source outside of the room; it is not the room itself that

lights up. Even when the light illuminates the room, the walls of the room do not actually absorb the light. The light is merely there as light—an illumination from the luminary—but does not become part of that which it illuminates. Similarly, the energy of *sovev* is of an infinite order that cannot be confined within limited crea-

His Presence"—in His literal Presence, the innermost and essential facet of *Ein Sof*.¹⁴⁹

Regarding this we say, "There is none like You, our deliverer—in the era of the Resurrection of the Dead."¹⁵⁰ The revelation in that era will be characterized by "who can be compared to You,"¹⁵¹ i.e., *Atzmut* that transcends even the light still subsumed within His essence.

FOUR LEVELS OF YOU

As explained elsewhere,¹⁵² the four stanzas extolling G-d [in the prayer] "There is none comparable to You..."¹⁵³ correspond to four levels of light of the *Ein Sof*:

"*There is none comparable to You*" refers to the G-dly light as it becomes a source for the worlds, yet remains so distant that there is no correlation;

"*None apart from You*" refers to the light and revelation of the *Ein Sof* light as it cleaves to its source;

"*There is nothing without You*" refers to the light within its source; and

"*There is none like You*" refers to *Atzmut* which transcends even the light still within Himself; this level will be revealed at the time of the Resurrection of the Dead.

All this is achieved by the service of the souls of Israel fulfilling Torah and *mitzvot* in the present. This gives birth to "a true likeness of G-d"—the essential light, surpassing even the light of Torah that is not truly *Atzmut*, as explained earlier.

tures. It is said, therefore, that this light "encompasses" them in a pervasive and transcending form. This is why it is called *makif* (encompassing); it is "there," but remains remote from the object it illuminates. (See *Tanya* chap. 48; *Sefer Hamaamarim* 5703, p. 31.)

Memalei kol almin, unlike *sovev*, is immanent divine energy. It permeates all of creation and is mutually interactive and inter-responsive with the

subject that it enlivens. By way of analogy, the life-force from the soul is clothed within the body in a way that changes the body fundamentally. It is not simply life-force which enlivens the body; it is the life force *of the body*, that which transforms a dead corpse into a live body. (See *Sefer Hamaamarim* 5703, *ibid.*)

149. Rabbi Shalom DovBer explained earlier that due to Israel's

עד ריש כל דרגין, וביום השלישי יקימנו ונחיה לפניו, לפניו
ממש בבחינת פנימית ועצמות אין סוף כו'.

ועל זה אנו אומרים ואין דומה לה מושיענו לתחית
המתים, דבהגילוי דתחית המתים יהא בחינת ומי דומה לה
דהיינו בחינת העצמות ממש שלמעלה גם מהאור הכלול
בעצמותו כו'.

וכמו שכתוב במקום אחר בענין הד' שבחים דאין
צורך לה כו' שהם נגד ד' מדריגות שיש באור אין סוף,

דאין צורך הוא בבחינת האור האלקי שנעשה מקור
לעולמות שהוא בבחינת ריחוק הערך כו',

ואין זולתה הוא בבחינת האור והגילוי דאור אין סוף
שדבוק במקורו כו',

אפס בלתי הוא בבחינת האור כמו שכלול בעצמותו,
ומי דומה לה הוא בבחינת העצמות ממש שלמעלה גם
מבחינת האור הכלול בעצמותו כו' שזה יתגלה לעתיד
בתחית המתים.

וכל זה נעשה על ידי העבודה דנשמות ישראל עכשיו
בקיום התורה ומצות, שעל ידי זה דוקא נעשה ההולדה
בדומה לו ממש בחינת האור העצמי ממש שלמעלה
מהאור דתורה שאינו בבחינת עצמות ממש כו' כנ"ל.

lofty source in the Essence of G-d, they are able to elicit the divine will to rule that is rooted in His Essence (every Rosh Hashanah). Now he takes this point a step further: Since they stem from such a lofty source, through their divine service they can reveal *G-d Himself*—His very *Essence* (and not just His *will to rule*, as found in His Essence). This manifestation, however, will only occur in the Messianic Era.

150. Liturgy, Shabbat morning.

151. Liturgy, second blessing of the Amidah, concluding with the words "...who revives the dead."

152. See *Yom Tov Shel Rosh Hashanah* 5666, pp. 300, 375, 444; *B'shaah Shehikdimu* 5672 pp. 781, 1387, 1442.

153. Liturgy, Shabbat morning.

Sowing Torah and *mitzvot* into the souls of Israel, who fulfill Torah and *mitzvot*, produces growth and birth in G-d's true likeness. This [growth and birth] is the revelation of the quintessential *Ein Sof* light that will shine forth at the Resurrection of the Dead, as described above. And this is due to the fundamental, Torah-transcending power of the Jewish soul.

BEYOND TWO DAYS

[The *maamar* returns to the initial quote at the beginning of the *maamar*:]

"After two days, He will revive us" refers to the Torah, which is called "days," as explained in *Torah Or, Vayehi Miketz*, discourse two. As the verse indicates, "I [the Torah] was His delight day by day,"¹⁵⁴ signifying *keter* and *chochmah*—*sovev kol almin* and *memalei kol almin* respectively.

This then, is the meaning of, "He will revive us after two days."¹⁵⁵ For the Torah is life [as in the verses], "She is a tree of life for those who hold on to her;"¹⁵⁶ "The Torah of life;"¹⁵⁷ "For they [the Torah and *mitzvot*] are our life."¹⁵⁸ *Mitzvot* are also called "days," as [in the verse] "Those to be formed in future days."¹⁵⁹

However, "On the third day He will raise us up" refers to the souls of Israel. "He will raise us up" is to be understood in the sense of "Arise!"¹⁶⁰—meaning, that one should reach the root and source of the soul, as explained in *Likkutei Torah*, discourse entitled *Yonati*,¹⁶¹ and thereby genuinely "live in His Presence."

This revelation is elicited through *teshuvah*—i.e., divine service that reaches the root and source of the soul.¹⁶²

154. Proverbs 8:30.

156. Proverbs 3:18.

155. The Hebrew words *yechayenu miyomayim* ("He will revive us after two days") can also be interpreted to mean, "He will grant us life from two days," i.e., from Torah, which is called "days." Thus, the verse is understood to mean that from Torah ("days") comes "life," a certain spiritual energy or light, since Torah is rooted in the *Ein Sof* light.

157. Liturgy, concluding blessing of the *Amidah*.

158. Liturgy, evening prayer.

159. Psalms 139:16. See *Torah Or*, 75d and references ad loc. The fact that *mitzvot* are also called "days" indicates that from them, too, stem "life," spiritual light, due to its lofty source.

ועל ידי זריעת התורה ומצות בנשמות ישראל
המקיימים התורה ומצות נעשה הצמיחה וההולדה
בדומה לו ממש שהוא התגלות אין סוף עצמות ומהות
שיתגלה בתחית המתים כו' כנ"ל בענין ונחיה לפניו שהוא
בחינת העצמות כו', וזהו מצד כח עצמה דנשמות ישראל
שלמעלה מתורה,

דמה שכתוב יחיינו מיומים קאי על התורה שנקרא ימים
כמו שכתוב בתורה אור דרוש המתחיל ויהי מקץ דרוש הב',
וכמו שכתוב ואהיה אצלו שעשועים יום יום, והוא בחינות
כתר וחקמה בחינת סוכב כל עלמין וממלא כל עלמין כו'.

ועל זה אומר יחיינו מיומים שהתורה היא בחינת
חיים עץ החיים היא למחזיקים בה כו' תורת חיים, כי הם
חיינו כו' וגם מצות נקראו ימים כידוע בענין ימים יוצרו כו'.

אמנם ביום השלישי יקימנו הוא בחינת נשמות ישראל,
דזהו יקימנו על דרך קומי לך דמבואר בלקוטי תורה
דרוש המתחיל יונתי דהיינו שיגיע לשרש ומקור הנשמה
כו', ועל ידי זה ונחיה לפניו ממש כו'.

והמשכת גילוי זה הוא על ידי תשובה שהוא העבודה
בבחינת שרש ומקור הנשמה כו' כידוע.

160. *Kumi lach*, Song of Songs 2:13. Lit., "Arise, you." See following footnote.

161. *Shir Hashirim* 16c ff. Rabbi Schneur Zalman explains the words *kumi lach* ("Arise, you") as "arise to yourself," i.e., to the celestial source of your soul.

Every soul consists of two parts, only one of which enters the body. The other, higher part is the celestial source of the soul which remains Above, merely "encompassing" the

body. That "higher" part of the soul is referred to as the "essence of the soul," and remains forever united with the Essence of G-d. The idea of *kumi lach* is to connect the soul that is *within* the body with its *essence*, which automatically connects it with the divine Essence.

162. This, then, is the meaning of *ye-chayenu miyomayim*: "Two days" refers to Torah and *mitzvot*, which are able to sustain the soul. However, it is only "on the third day," through *te-*

RETURN AND ACCEPTANCE

Moreover, by fulfilling Torah and *mitzvot*, the souls of Israel, conceivably, also elicit G-d's Essence. This would be due to the supreme and lofty level of a soul fulfilling the Torah and *mitzvot*¹⁶³ with *kabbalat ol*¹⁶⁴—only because it was so commanded. This sort of divine service, by which the essence of the soul overrides reason and intellect, elicits the Essence of G-d.

This, then, is the idea of the “extra measure of *binah* bestowed upon woman.” Openly, within *hishtalshelut*, *Knesset Yisrael*—the Jewish people as a whole—is called “bride” when she receives the Torah; and the Torah, the seminal drop of *abba* given to the Jewish people, stands above her.¹⁶⁵ However, she [also] possesses an extra measure of *binah*, allowing her to elicit G-d's Essence. That is why a birth in His likeness¹⁶⁶ comes about only through the souls of Israel.

HEAD OF THE YEAR

In general, the phrase “He will revive us after two days” refers to the two days of Rosh Hashanah,¹⁶⁷ corresponding to *keter* and *chochmah*. Therefore, they are both called “*rosh*”—the head, as stated in *Pri Eitz Chayim*,¹⁶⁸ *Shaar Rosh Hashanah*.¹⁶⁹

shuvah (repentance), that “we will live in His Presence”—actually eliciting G-d's Essence. This is because *teshuvah* elicits Israel's quintessential bond with G-d Himself that exists irrespective of one's fulfillment of Torah and *mitzvot*, the bond of the essence of the soul with the divine Essence.

163. Since *teshuvah* transcends Torah and *mitzvot*—for if not, it would not atone for transgression of Torah and *mitzvot*—it is able to elicit a revelation from the Essence of G-d. However, regular service of Torah and *mitzvot* would not seem to have the ability to elicit a revelation of Essence within the soul, given that the source of the Torah is lower than the root of

the soul, as explained in the *maamar*. Nevertheless, the *maamar* explains, when one fulfills Torah and *mitzvot* in a manner of *kabbalat ol* he does indeed elicit a revelation of Essence. This is because *kabbalat ol* implies that the person nullifies himself absolutely to G-d's will, beyond the dictates of logic and reason—a type of divine service that is capable only when one taps into the suprarational capacity inherent in the essence of his soul.

164. Lit., accepting upon oneself the yoke of Heaven.

165. Much like *z'a* stands above *malchut* in *seder hishtalshelut*, as explained at length earlier.

וַיֵּשׁ לֹאמַר שְׁכֵמוֹ כֵּן עַל יְדֵי הָעֲבוּדָה דְּנִשְׁמוֹת יִשְׂרָאֵל
בְּקִיּוֹם הַתּוֹרָה וּמִצְוֹת מְמַשִּׁיכִים גַּם כֵּן בְּחִינָה זֹאת מִצַּד מַעְלָת
וּמִדְּרִיגַת הַנִּשְׁמָה הַמְּקִיִּים הַתּוֹרָה וּמִצְוֹת כו', וְהֵינּוּ בְּקִיּוֹם
הַתּוֹרָה וּמִצְוֹת בְּבִחִינַת קְבֻלַּת עוֹל מַלְכוּת שָׁמַיִם שְׂיִיד
לְהָעֲבוּדָה בְּבִחִינַת עֶצֶם הַנִּשְׁמָה שְׁלֹמֶעֱלָה מִטַּעַם וְדַעַת כו'.
וְהֵינּוּ רַק מִצַּד שְׁנֻצְטוּנָה לַעֲשׂוֹת כו' כִּידוּעַ וּמִבּוֹאֵר בְּכַמָּה
מְקוֹמוֹת. וְעַל יְדֵי זֶה מְמַשִּׁיכִים בְּחִינַת הָעֲצָמוֹת כו'

שְׂוֵהוּ עֲנִין הַבִּינָה יִתִּירָה שְׁנִיתָנָה כְּאִשָּׁה בְּחִינַת כְּנֻסַּת
יִשְׂרָאֵל שְׁנִקְרָאת כָּלָה שְׁמִקְבָּלִים מִהַתּוֹרָה, וְהֵינּוּ כְּמוֹ שֶׁהֵם
בְּבִחִינַת גִּילּוֹי בְּסֹדֶר הַשְׁתַּלְשְׁלוֹת שֶׁהַתּוֹרָה לְמַעַלָּה מִיִּשְׂרָאֵל
שֶׁהִיא בְּחִינַת טַפּוֹת אָבָא שְׁנִמְשָׁךְ בִּישְׂרָאֵל כו', וְנִשְׁמוֹת
יִשְׂרָאֵל הֵם בְּחִינַת מְקַבָּלִים כו'. אֲמָנָם יֵשׁ בָּהֶם בִּינָה יִתִּירָה
שְׁמַמְשִׁיכִים בְּחִינַת הָעֲצָמוֹת כו', וְזֶהוּ שֶׁעַל יָדָם דּוֹקָא
הַהוּלָדָה לְהִיּוֹת בְּדוּמָה לוֹ מִמֶּשׁ כו'.

וּבְדֶרֶךְ כָּלֵל מֶה שֶׁכָּתוּב יַחֲיִינוּ מִיּוֹמִים קָאֵי עַל ב' יָמִים
דְּרֹאשׁ הַשָּׁנָה, וְכִידוּעַ דְּב' יָמִים דְּרֹאשׁ הַשָּׁנָה הֵם בְּחִינּוֹת
כְּתָר וְחֻכְמָה דְּלִכּוֹן נִקְרְאוּ שְׁנֵיהֶם רֹאשׁ כְּמוֹ שֶׁכָּתוּב בְּפָרִי
עֵץ חַיִּים שֶׁעַר רֹאשׁ הַשָּׁנָה.

166. I.e., revelation of His Essence.

167. Rabbi Shalom DovBer now explains how the literal meaning of the verse *yechayenu miyomayim*, as referring to Rosh Hashanah and Yom Kippur, can also be understood within the aforementioned paradigm. For just as we explained that "after two days..." refers to Torah and *mitzvot*, which are connected to *memalei kol almin* and *sovev kol almin*, while "on the third day..." refers to the souls of Israel, who are connected with G-d's Essence, the same is true of Rosh Hashanah and Yom Kippur: On Rosh

Hashanah the divine light of *memalei* and *sovev* are manifest, while on Yom Kippur G-d's Essence is manifest, as will be detailed shortly.

168. A compilation of the Arizal's mystical rituals pertaining to prayer, recorded by Rabbi Chaim Vital and arranged in the present order by the Kabbalist Rabbi Meir Poppers (1624 – 1662).

169. *Keter* is the "head" that encompasses *Atzilut*, and *chochmah* is the first, or "head," of the *sefirot*. *Keter*, however, is an *or makif* (a trans-

For this reason, on Rosh Hashanah we recite the verse, "For it is a decree for Israel, a ruling for the G-d of Jacob."¹⁷⁰ "A decree" refers to the Torah, through which the transcendent light of *sovev kol al-min* flows into 'Israel.' "A ruling for the G-d of Jacob" refers to the *mitzvot*, which draw out light into 'Jacob.'¹⁷¹ This also explains why the term "two days" signifies this world and the Garden of Eden, since they also correspond to the immanent light of *memalei kol al-min* and the transcendent light of *sovev kol al-min*.

AWAKENING AND REVELATION

Now although it was explained above that on Rosh Hashanah the will to rule is awakened within its source in the Essence¹⁷²—this is in fact so—nevertheless, on Rosh Hashanah the will is merely awakened. Not until Yom Kippur, Sukkot and Shemini Atzeret, is the will actually revealed.

(True, it may be objected that on Yom Kippur [there is no manifestation but rather] it [the will] *ascends* into *Atzmuth*; for it is known that at *Neilah* [the close of Yom Kippur], *malchut* ascends to its root in *radl'a*, and from there to its ultimate source in the quintessence of G-d. Only [afterwards is there an outward, downward motion:] on Sukkot it is elicited in a peripheral manner (*makif*), and on Shemini Atzeret it flows as an internalized revelation (*bip'nimiyut*). Nonetheless, one still must say that there is an outflow even on Yom Kippur, as our Sages teach, "From Rosh Hashanah until Yom Kippur, pardon is suspended,"¹⁷³ at which time atonement is actually granted.¹⁷⁴

dental, encompassing light—*sovev*), while *chochmah* is an *or pnimi* (a limited, immanent light—*memalei*). See footnote 39.

170. Psalms 81:5; recited in the Musaf Amidah.

171. After his struggle with the angel, our patriarch Jacob was given an additional name, "Israel" (see Genesis 32:28). Each of these names represents a different mode of divine service. 'Ja-

cob' represents the idea of a constant struggle with evil, using guile and cunning in order to prevent evil from vanquishing him, as in the verse, "Is it because he was named Jacob that he outwitted me these two times?" (Genesis 27:36). 'Israel,' however, represents the victory of good over evil—the complete eradication of evil. "No longer will it be said that your name is Jacob, but Israel, for you have striven with the divine and with man and you have overcome" (Genesis 32:29). More pro-

וְזֶהוּ שְׂאוֹמְרִים בְּרֹאשׁ הַשָּׁנָה כִּי חוֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לְאַלְקֵי יַעֲקֹב, דְּכִי חוֹק הוּא תוֹרָה שְׂבָה וְעַל יְדֵה נִמְשָׁךְ
הַמִּשְׁכָּת אֹר הַסּוֹבֵב כָּל עֲלָמִין בְּיִשְׂרָאֵל, וּמִשְׁפָּט לְאַלְקֵי
יַעֲקֹב הוּא בְּחִינַת הַמִּצּוֹת שֶׁעַל יָדָם נִמְשָׁךְ הָאֹר בְּבְחִינַת
יַעֲקֹב כו'. וְזֶהוּ גַם כֵּן יוֹמִיִּים שֶׁהוּא עוֹלָם הַזֶּה וְגַם עַדן שֶׁהֵם גַּם
כֵּן בְּחִינּוֹת מִמֶּלֶא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין כו'.

וְהֵגַם שְׁנַת־בָּאָר לְעִיל דְּבִרְאשׁ הַשָּׁנָה הוּא הַתְּעוֹרְרוֹת
הַרְצוֹן לַמְּלוּכָה בְּשִׁרְשׁוֹ הָרִאשׁוֹן בְּבְחִינַת עֲצֻמוֹת מִמֶּשׁ כו',
הָאֵמֶת כֵּן הוּא, אֲלֵא שֶׁזֶהוּ בְּחִינַת הַתְּעוֹרְרוֹת לְבָד, אֲבָל
אֵינוֹ נִמְשָׁךְ בְּגִילּוֹי עֲדִיין עַד יוֹם הַכְּפוּרִים וְחֵג הַסּוֹכוֹת
וּשְׁמִינִי עֲצָרֶת כו'.

(וַיֵּשׁ לוֹמֵר דְּבִיּוֹם הַכְּפוּרִים הוּא בְּבְחִינַת עֲלִיָּה
שְׁמַתְעִלִּים בְּבְחִינַת הַעֲצֻמוֹת, וּכְיָדוּעַ בְּעֲנִין הָעֲלִיָּה דְנִעְלָה
שֶׁהַמְּלָכוֹת עוֹלָה בְּשִׁרְשָׁהּ בְּרִדְלָא עַד שִׁרְשׁ שְׁרָשָׁה
הָרִאשׁוֹן בְּבְחִינַת עֲצֻמוֹת אֵין סוֹף כו', וּבְסוֹכוֹת נִמְשָׁךְ
בְּבְחִינַת מִקְיָה, וְאַחַר כֵּן בְּשְׁמִינִי עֲצָרֶת נִמְשָׁךְ בְּבְחִינַת גִּילּוֹי
בְּפְנִימִיּוֹת כו'. וּמִכָּל מְקוֹם צָרִיךְ לוֹמֵר שֶׁגַּם בִּיּוֹם
הַכְּפוּרִים יֵשׁ הַמִּשְׁכָּה וּכְמֵאֲמַר רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָּהּ
הַסְּלִיחָה מוֹפְקֶדֶת אֲצִלָּה מִרֹאשׁ הַשָּׁנָה עַד יוֹם הַכְּפוּרִים,
וּבִיּוֹם הַכְּפוּרִים הָרִי נִמְשָׁךְ הַסְּלִיחָה כו'.

foundly, Jacob represents a lower rung of spiritual achievement, where G-dly revelation is limited by the person's ability to receive it (*memalei kol almin*). The name Israel, however, represents a far higher level of spiritual achievement, where G-d reveals himself in an unlimited manner (*sovev kol almin*).

172. The question being posed by Rabbi Shalom DovBer is thus: How can we say that only *keter* and *chochmah* (*memalei* and *sovev*) are manifest

on Rosh Hashanah, and not *Atzmut*, if we explained before that on Rosh Hashanah Israel awakens G-d's will to rule as found in His *Essence*? To this he answers that although this will is *awakened*, it still is not *revealed* until Yom Kippur, etc.

173. Cf. *Midrash Tehillim* 130.

174. The fact that atonement is granted on Yom Kippur indicates that there is indeed an outflow then.

Perhaps this is comparable to the manna which did not fall on Shabbat, a time of ascent. Still, the spiritual source of manna was elicited primarily on Shabbat, and "all the days are blessed from it."¹⁷⁵ Similarly, the primary elicitation [of the *ratzon*] on High occurs on Yom Kippur—just that it is revealed below [first] on Sukkot in a peripheral manner, and then on Shemini Atzeret when it flows as an internalized revelation.)¹⁷⁶

On Rosh Hashanah, [however,] the manifestation is [merely] of *keter* and *chochmah*.

BEYOND EATING AND DRINKING

"On the third day He will raise us up and we will live in His Presence" refers to Yom Kippur—Yom Kippur being the level of *atik* and the level of *radl'a*.¹⁷⁷ For this reason, there is no eating or drinking on Yom Kippur, just as [it will be] in the future time, when we will not receive our energy from eating and drinking.¹⁷⁸ Rather, "We will live in His presence"—life will be derived from the inherent life of *Ein Sof*. Yom Kippur is of similar stature.

TORAH AS WE KNOW IT AND ESSENTIAL TORAH

Conceivably, in the future time the effluence of Essence will be expressed also in Torah and *mitzvot*—it is just that the Torah and *mitzvot* of that time will transcend the Torah and *mitzvot* of today.¹⁷⁹ This flow, however, will still come about only through the divine service of the souls of Israel.

To explain: There are different categories: "G-d's Torah"¹⁸⁰ and

175. *Zohar* I:63b; 88a.

176. Accordingly there are three stages in the revelation of the divine will: Rosh Hashanah, when the divine will is *awakened* in its source, *Atzmut*; Yom Kippur, when the will is *elicited* Above—i.e., the will flows out from its source, yet remains above, in the spiritual realm; Sukkot and Shemini Atzeret, when the will is finally *manifested below*, in our reality. (And this

final stage itself is divided into two distinct stages, as the discourse details.)

177. As, explained before, the manifestation of Rosh Hashanah is of *chochmah* and *keter* (or more specifically, *arich*), which correspond to *memalei kol almin* and *sovev kol almin*. On Yom Kippur, conversely, the manifestation is of G-d Himself—beyond *memalei* and *sovev*. The *maamar*

וַיֵּשׁ לומר בְּדֶרֶךְ אֶפְשָׁר עַל דֶּרֶךְ דּוּגְמָא כְּמוֹ בְּשִׁבְתָּ
שֶׁלֹא יֵרֵד הַמֶּן מִפְּנֵי שֶׁהוּא בְּחִינַת עֲלִיָּה כו', וּמִכָּל מָקוֹם
הָרִי עֵינֵקֶר הַמְּשַׁכְּתָן לְמַעְלָה הוּא בְּשִׁבְתָּ דּוּקָא וּמִיָּנִיָּה
מִתְבָּרְכִין כּוֹלֵהוּ יוֹמִין, וְעַל דֶּרֶךְ זֶה דְּעֵינֵקֶר הַמְּשַׁכְּתָה
לְמַעְלָה בְּיוֹם הַכְּפוּרִים אֵלֹא שֶׁהִגִּילּוּי לְמַטָּה הוּא בְּסוּכּוֹת
בְּבְחִינַת מִקִּיף וּבְשִׁמְיָנִי עֲצָרַת בְּפָנִימִיּוֹת כו')

ומה שֶׁמֵּאִיר בְּגִילּוּי בְּרֵאשׁ הַשָּׁנָה הוּא בְּחִינַת כְּתָר
וְחֻכְמָה כו'

ובְּיוֹם הַשְּׁלִישִׁי יְקִימְנוּ וְנַחֲיָה לְפָנָיו הוּא בְּיוֹם הַכְּפוּרִים
דְּיוֹם הַכְּפוּרִים הוּא בְּחִינַת עֲתִיק בְּחִינַת רַדְלָ"א, וְלִכְּן יוֹם
הַכְּפוּרִים אֵין בּוֹ אֲכִילָה וּשְׁתִּיָּה בְּדוּגְמָא דְלַעֲתִיד שֶׁלֹא
יִקְבְּלוּ חַיּוֹתָם מֵאֲכִילָה וּשְׁתִּיָּה כִּי אִם וְנַחֲיָה לְפָנָיו שִׁיְהִיו
חַיִּים בְּבְחִינַת הַחַיּוֹת הָעֲצָמִי דְאֵין סוּף, בְּדוּגְמָא כּוֹזֶת הוּא
בְּיוֹם הַכְּפוּרִים גַּם כֵּן כו'

וְאֶפְשָׁר יֵשׁ לומר דְּבְחִינַת הַמְּשַׁכְּתָה הָעֲצָמוֹת שִׁיְהִיָּה
לַעֲתִיד יִהְיֶה גַם כֵּן בְּתוֹרָה וּמִצְוֹת אֵלֹא שֶׁהוּא לְמַעְלָה
מִתּוֹרָה וּמִצְוֹת דְּעֵכְשִׁיו רַק שְׁנִשְׁמוֹת יִשְׂרָאֵל מִמְּשִׁיכִים זֶה
עַל יְדֵי עֲבוּדָה כו'.

וְהַעֲנִין דְּהִנֵּה יְדוּעַ שִׁישׁ תּוֹרַת ה' וְתוֹרָתוֹ, וְכֵן

speaks of Yom Kippur as being the level of *atik* and the level of *radl'a*, since both *atik* and *radl'a* are likewise beyond *memalei* and *sovev* (though they certainly do not represent G-d's Essence).

178. See *Berachot* 17a.

179. Though we explained before that Torah and *mitzvot* stem from *Or Ein Sof* that is subsumed within G-d's

Essence, and not His very Essence, still, due to the revelation of Essence in the Messianic Era, Torah and *mitzvot* will also be affected, and there will be a manifestation of a higher level of Torah and *mitzvot*—as they are found in the divine Essence. Nonetheless, this too derives solely from Israel's divine service, since they are essentially rooted in *Atzmut*.

180. Psalms 1:2.

"His Torah,"¹⁸¹ and with respect to *mitzvot*, "G-d's *mitzvot*"¹⁸² and "His *mitzvot*."¹⁸³ Now "G-d's Torah" and "G-d's *mitzvot*" refer to Torah and *mitzvot* as they have been elicited and revealed.¹⁸⁴ Although they are superior to the world in quality and in station since they express the underlying, inner dimension, nevertheless, they are still not on the level of Essence.

"His Torah" and "His *mitzvot*," on the other hand, refer to the Torah and *mitzvot* within His Essence, higher than any outflow or revelation. As the verse declares: "Man never knew her worth; only *Elokim* understood her way."¹⁸⁵ *Elokim* here signifies the essential concealment of *Ein Sof*.¹⁸⁶ *Likkutei Torah*, in the explanation to the verse *Ki ka'aretz totzi*, states that *Elokim* refers to *atik*,¹⁸⁷ which alone "understood her way." In other words, "by knowing His own Essence He knows the Torah."¹⁸⁸

ONCE AND FUTURE TORAH

This aspect of Torah will be revealed in the future time, as it states, "A new Torah will come forth from Me."¹⁸⁹ This means that a new

181. Ibid. The verse in full reads: "His desire is in G-d's Torah, and in His Torah he meditates day and night."

182. Leviticus 4:2, 13, 22.

183. Deuteronomy 5:10; 7:9; 8:2; 27:10.

184. The expression "G-d's Torah" and "G-d's *mitzvot*" (*Torat Havaya* and *mitzvot Havaya*) refers to Torah and *mitzvot* as they have descended into the four letters of the Tetragramaton (the name *Havaya*)—*yud* (indicating *tzimtzum*), *hey* (spreading out after the previous *tzimtzum*), *vav* (descending to lower levels), *hey* (spreading out into worldly existence)—which connotes revelation. However, "His Torah" and "His *mitzvot*" indicate that the Torah and *mitzvot*

remain within His Essence—beyond revelation.

185. Job 28:23, referring to the Torah.

186. HE'ELEM HA'ATZMI D'EIN SOF. The name *Elokim* generally refers to the concealment of G-dliness within creation and nature (thus the numerical value of *Elokim* is equal to *hateva*, nature). This name is the source of plurality (as it is the only name of G-d with an "—im" suffix, indicating the plural form) and limited existence. Thus *Elokim* signifies the aspect of constriction and severity—*middat hadin* (see *Bereishit Rabbah* 33:3; 35:3)—so that G-dliness is invisible because it is covered with physical creation. Here, however, the name *Elokim* represents a level which cannot be revealed because it is far

במצות מצות ה' ומצותו. והנה תורת ה' ומצות ה' היינו התורה ומצות כמו שהם בבחינת המשכה וגילוי שאינם בחינת העצמות עם היות שקדמו למעלת ומדרגת העולם להיותם בבחינת הפנימיות כו' מכל מקום אינם בבחינת העצמות ממש כו'.

אבל ענין תורתו ומצותו הוא כמו שהתורה ומצות הם בבחינת עצמות ממש שלמעלה מבחינת המשכה וגילוי כו', וכמו שכתוב לא ידע אנוש ערפה רק אלקים הבין דרכה כו', ואלקים הוא בחינת העולם העצמי דאין סוף וכמו שכתוב בלקוטי תורה בהביאור דכי כארץ תוציא צמחה דאלקים הוא בחינת עתיק והוא לבדו הבין דרכה, והיינו מה שבידיעת עצמותו יודע את התורה כו'.

ובחינה זו דתורה יתגלה לעתיד לבא כמו שכתוב תורה

too elevated to be in the category of revelation. This is known in Chasidut as *he'elem ha'atzmi d'Ein Sof*—the essential concealment of the *Ein Sof*.

187. See footnote 177.

188. *Beyedi'at Atzmuto yodea et ha-Torah*, in the Hebrew. *Tanya* chap. 4 reads: "The Torah, which is the wisdom and will of the Holy One, blessed be He, and His glorious Essence are one, since He is both the Knower and the Knowledge... as explained above in the name of Maimonides." (*Hilchot Yesodei Hatorah* 2:10.) Hence, by knowing Himself, He knows the Torah. Other sources state, "By knowing Himself, He knows everything" (Maharal, *Derech Chaim* 2:1, *Akeidat Yitzchak*, *Shaar* 21).

The point is that since this level of

Torah and *mitzvot* is found within His Essence, it can only be understood by G-d Himself.

189. Cf. Isaiah 51:4. The verse actually states, "Torah will come forth from Me." *Vayikra Rabbah* 13:3 comments: "A new Torah will come forth from Me—a new insight into Torah will come forth from Me." This refers to the revelation of the level of *atik*, which has never completely been revealed (*Pri Eitz Chaim*, *Shaar Hakriat Shema*, ch. 15. See also R. DovBer of Lubavitch, *Shaar HaEmunah* 89a ff; *Shaar Hatefillah* 56d and references there). I.e., a level of Torah currently only "with Me" (with G-d) will be revealed in the future time. Accordingly, it may be regarded as a "new" Torah.

See *Sefer Hasichot* 5751 p. 566 ff, where this subject is discussed at length.

insight into Torah will come forth from *Me*. That will be the revelation of Torah's level within His Essence.

This is effected by the divine service of the souls of Israel, who [in fact] elicit the pristine 'Atzmut level' of Torah and *mitzvot*. This is the concept of giving birth in His likeness, i.e., an extra measure of light [is revealed] that transcends the transmission of Torah [as it is] by itself.¹⁹⁰ For the transmission of Torah by itself as it was given from Above is only what flows out and is revealed. (And this too was elicited only for the sake of the Jewish people.) But through divine service, one elicits the 'Atzmut level' of Torah. This is the concept of growth, which only the souls of Israel can accomplish, since they are rooted in *Atzmut*.¹⁹¹

A CUP OF BLESSING

According to all of the above, it is understood why *Knesset Yisrael* is called "cup."¹⁹² This alludes to her role as recipient, and to her elic-

190. Our Sages explain in the *Midrash* (*Midrash Rabbah*, *Chayei Sarah* chap. 61) that an additional outflow (*tosefet*) of blessing from the Holy One, blessed be He, is greater than the primary (*ikkar*) life force with which creation was originally endowed with. However, there is a difference between them: the original life force is a "gift" not dependent on man's divine service; moreover, it is a fixed quantity that does not change. The *tosefet*, however, is not a gift. It is dependent upon man's service and changes according to the quality and intensity of man's service.

Ikkar (or *shoresht*) and *tosefet* are sometimes compared to dew and rain. "Dew never ceases" (*Yalkut Shimoni*, I Kings chap. 17), whereas rainfall depends on our prayers and good deeds. As it says, "For G-d had not sent rain upon the earth and there was no man to work the soil" (Genesis 2:5), on which Rashi comments: "He had not

sent rain *because* there was no one to work the soil, and no one to recognize the benefit of rain. But when Adam was created he recognized its importance and he prayed for rain and it fell, and the trees and vegetation grew."

Here Rabbi Shalom DovBer explains how this principle applies to the Torah as well. The Torah as it was given to the Jewish people had to go through a contraction in order to pertain to this world. However, the divine service of the Jewish people who fulfill Torah and *mitzvot* elicits the Torah as it is in G-d's Essence (*Atzmut*). (See *Vayedaber Elokim* in *Likkutei Torah*, *Bamidbar* 15c; *Sefer Hamaamarim* 5678, p. 314 ff.)

191. Though the *maamar* explains that there is a level of Torah that is rooted in *Atzmut* which will be revealed in the Messianic Era, Israel is still ultimately higher, which is why

חֲדָשָׁה מֵאֵתִי תֵצֵא, חִידוּשׁ תּוֹרָה מֵאֵתִי תֵצֵא, וְהוּא שְׂתִגְלֶה
בְּחִינַת הַתּוֹרָה כְּמוֹ שֶׁהִיא בְּעֲצָמוֹתָהּ כו'.

וְזֶה נַעֲשֶׂה עַל יְדֵי הָעֲבוּדָה דְּנִשְׁמוֹת יִשְׂרָאֵל עֲכָשְׁיו
שְׂמֵמָשִׁיכִים בְּחִינַת הַתּוֹרָה וּמִצּוֹת כְּמוֹ שֶׁהֵן בְּעֲצָמוֹתָהּ
מִמֶּשׁ, שְׂזֵהוּ עֲנִין הַהוּלָדָה בְּדוּמָה לּוֹ מִמֶּשׁ כו' שֶׁהוּא
בְּחִינַת תּוֹסֶפֶת אֹר לַמַּעֲלָה מִהַמְּשַׁכֵּת הַתּוֹרָה מִצַּד עֲצָמָה
כו'. דְּהַמְּשַׁכֵּת הַתּוֹרָה מִצַּד עֲצָמָה כְּמוֹ שְׁנִיתָנָה מִלְּמַעְלָה
הוּא רַק כְּמוֹ שֶׁהַתּוֹרָה הִיא בְּבְחִינַת הַמְּשַׁכָּה וְגִילּוֹי כו'
(וְגַם זֶה נִמְשָׁךְ בְּשִׁבְלֵי יִשְׂרָאֵל דּוֹקָא כו' כנ"ל) וְעַל יְדֵי
עֲבוּדָה מִמְּשִׁיכִים בְּחִינַת הַתּוֹרָה כְּמוֹ שֶׁהִיא בְּבְחִינַת
עֲצָמוֹת שְׂזֵהוּ עֲנִין הַצְמִיחָה שְׁנַעֲשֶׂה עַל יְדֵי נִשְׁמוֹת יִשְׂרָאֵל
מִצַּד מַעֲלַת נִשְׁמָתָם שְׂמוֹשְׁרָשִׁים בְּבְחִינַת הָעֲצָמוֹת כו'.

וְעַל פִּי כָּל הַנֶּ"ל יוֹכֵן מֶה שֶׁכִּנְסַת יִשְׂרָאֵל נִקְרָאת כּוֹס
שְׂבֻזָּה מְרוֹמָז מֶה שְׁנִשְׁמוֹת יִשְׂרָאֵל הֵם בְּחִינַת מְקַבְּלִים, וְעוֹד

this level of Torah is elicited through *Israel's* divine service. To explain: Torah is divine *revelation* and *expression*, that which reveals G-d's wisdom and will. The two levels in Torah (Torah as it is now and Torah as it will be in the future time) are the two different ways that any form of "expression" can be viewed. When looking at an expression on its own, as a somewhat "separate" entity, it can appear to "exist," being of a certain defined substance—albeit expressing something greater than itself. But when looking at the expression in the context of the source, or "expresser," the particular expression to a certain extent loses its identity; it is just the "expresser" expressing. This is true of Torah as well. Torah as it is now appears as somewhat of a defined quantity, having a certain "being," though it ultimately expresses a higher truth—G-d's wis-

dom and will. But in the future time, when G-d Himself will be manifest, Torah will be viewed in the context of G-d—the "Expresser"—and thus any perceived self-contained identity will be lost, revealing its true being: nothing but *G-d's* expression. That is the meaning of the level of "Torah as it is found within the divine Essence," i.e., Torah viewed in the *context* of Essence. Israel, on the other hand, is not "expression" but actual *essence*, rooted in G-d's Essence not as an *expression* of His Essence, but as a *part* of Him (so to speak). Thus, through their divine service, they have the power to elicit the manifestation of G-d's Essence in the Messianic Era—a phenomenon that will affect Torah as well.

192. Rabbi Shalom DovBer now refers to the question raised on page 26 of Discourse One.

itation of additional illumination from within the Emanator. In simple terms, a cup is made to hold wine or water, and similarly, the souls of Israel are vessels to collect within them G-dly light and out-pouring. That is why they are called “cup,” for they are a vessel for receiving.

As explained earlier, however, with regard to “the day of His wedding,” the souls of Israel receive the flow primarily from Above—i.e., the light of Torah, which is generally internal—as an inner and essential influx. Thus they are called “cup,” along the lines of our Sages’ directive, “A person should not drink from his cup while looking at another,”¹⁹³ for a woman is called “cup” because she receives the seminal drop. Similarly, *Knesset Yisrael* is called “cup” by virtue of receiving the Torah.¹⁹⁴

For this reason the *Zohar*, Bo 43a, teaches: “The Sages instituted ten rules concerning a cup of blessing,¹⁹⁵ since the Torah was given in the Ten Commandments.” The Ten Commandments incorporate the entire Torah and therefore contain 620 letters.¹⁹⁶ Thus, to ensure that a cup is a suitable container for this aspect, the Sages instituted ten rules.¹⁹⁷

A TALE OF TWO LETTERS

*Raya Mehemna*¹⁹⁸ *Parshat Eikev*, p. 273b explains that “cup” corresponds to [the letter] *hey*, which requires ten things, corresponding to [the letter] *yud*.¹⁹⁹ *Ramaz* explains that the *yud* refers to *yesod*

193. *Nedarim* 20b. A euphemism for intimate relations. It is forbidden to think of another person while one is intimate with one’s spouse.

194. I.e., *Knesset Yisrael* is referred to as “cup” not only because, generally speaking, they receive G-dly light, but (more specifically) because they receive the Torah in an intimately internal manner.

195. *Berachot* 51a lists the ten criteria for a “cup of blessing,” i.e., a cup over which the Blessing after a Meal is re-

cited. The cup must be: 1) washed on the outside; 2) washed on the inside; 3) diluted (if the wine would otherwise be too strong); 4) full; 5) surrounded (either by one’s students or other cups). 6) One should be properly attired (as for prayer). 7) The cup must be taken with both hands; 8) placed in the right hand; 9) lifted-up one handbreadth; 10) looked at (concentrated upon).

196. 613 letters, corresponding to the 613 commandments of the Torah, plus seven letters for the seven rabbin-

זאת מה שִׁמְמָשִׁיכִים בְּחִינַת תּוֹסֵפוֹת אִוְרוֹת בְּהַמְשָׁפִיעַ כו'.
דַּעַל פִּי פָּשׁוּט הָרִי הַכּוֹס נַעֲשֶׂה לְקַבֵּל בְּתוֹכוֹ יֵין אוֹ מִים
וְכִמּוֹ כֵּן נִשְׁמוֹת יִשְׂרָאֵל שֶׁהֵם כָּלִים לְקַבֵּל בְּתוֹכָן אִוֶּר
וְשֹׁפֵעַ אֱלֹקֵי הָרִי הֵם נִקְרָאִים כּוֹס שֶׁהֵם כָּלִי לְקַבֵּל.

אֲמָנָם עֵינֵקֶר עֲנִין קִבְּלַת הַשֹּׁפֵעַ דְּנִשְׁמוֹת יִשְׂרָאֵל הוּא
בְּבִחִינַת הַהִשְׁפָּעָה פְּנִימִיּוֹת וְעֲצָמוֹת כִּנ"ל בְּעֲנִין בְּיוֹם
חֲתוּנָתוֹ שֶׁהוּא אִוֶּר הַתּוֹרָה שֶׁהִיא בְּבִחִינַת פְּנִימִיּוֹת בְּכָלִל
כו' כִּנ"ל וְעַל שֵׁם זֶה נִקְרָאוּ כּוֹס עַל דֶּרֶךְ מֶה שֶׁאָמְרוּ
רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבָרָכָה לֹא יִשְׁתֶּה אָדָם בְּכּוֹס זֶה וַיִּתֵּן
עֵינָיו בְּכּוֹס אַחֵר, שֶׁהָאִשָּׁה נִקְרָאת כּוֹס מִפְּנֵי שֶׁמִּקְבֻּלָּתָהּ
טַפַּת הַדָּבָר כו', וְעַל כֵּן גַּם כִּנְסַת יִשְׂרָאֵל נִקְרָאת כּוֹס עַל
שֵׁם שֶׁמִּקְבֻּלִים בְּחִינַת הַתּוֹרָה כו'.

וְזֶהוּ דְּאִיתָא בְּזֹהַר בֵּא דָף מ"ג עֲמוּד א' שֶׁלֹּכֵן תִּיקְנוּ
עֲשֶׂרָה דְּבָרִים בְּכּוֹס שֶׁל בְּרָכָה לְפִי שֶׁהַתּוֹרָה נִיתְּנָה
בְּעֲשֶׂרֶת הַדְּבָרוֹת שֶׁהֵן כָּלְלוֹת כָּל הַתּוֹרָה שֶׁלֹּכֵן יֵשׁ בָּהֶם
תִּרְ"ךְ אוֹתִיּוֹת כו' כִּמּוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר, עַל כֵּן כָּדִי
שֶׁיְהִיָּה הַכּוֹס כָּלִי קִיבּוּל לְקַבֵּל בְּחִינָה זוֹ תִיקְנוּ בּוֹ גַּם כֵּן
עֲשֶׂרָה דְּבָרִים כו'.

וּבְרַעֲיָא מִהֵימְנָא פֶּרֶשֶׁת עֲקֵב דָּף רע"ג סוֹף עֲמוּד ב'
אִיתָא דְּכּוֹס הוּא ה"א הַצָּרִיד עֲשֶׂרָה דְּבָרִים כְּנֻגַּד יו"ד,

ical injunctions. See *Iggeret Hakodesh* chap. 29. The fact that the Ten Commandments contain 620 letters alludes to the fact that they incorporate the entire Torah.

197. I.e., since "cup" refers to receiving the transmission of Torah (as explained above), which was given in Ten Commandments, it too is associated with ten criteria, to render it a suitable container.

198. *Raya Mehemna* is a partially extant *Midrash* by Rabbi Shimon bar Yochai, included in a section of the *Zohar*. In the course of its explaining the 613 *mitzvot*, it sets forth mystical descriptions of the human body.

199. *Yud* is the tenth letter of the Hebrew alphabet, and equals ten in the system of *gematria*, in which each letter is assigned a numerical value.

abba,²⁰⁰ which illuminates *yesod z'a* and then flows into *malchut*—the letter *hey*.

One may explain: there is *yud* of [the Name] *Havaya*, and there is *yud* of [the Name] *Ad-nai*.²⁰¹ These are *chochmah ila'ah* (higher wisdom) and *chochmah tata'ah* (lower wisdom) respectively,²⁰² which correspond to [the ideas of] true *bittul* (absolute self-nullification) and *bittul hayesh*²⁰³ (existential self-nullification)—[the latter being] the acceptance of the yoke of Heaven. The ten criteria for a cup of blessing stem from the *yud* of [the Name] *Ad-nai*, which signifies *kabbalat ol*,²⁰⁴ as our Sages teach, “Why does the *Shema* precede *Ve-haya im shamo'a*?²⁰⁵ In order that one first accept upon oneself the

200. PARTZUF YESOD ABBA. As mentioned above, the ten *sefirot* exist not only as individual manifestations of divine attributes, but are also arranged in various distinct configurations, called *partzufim* (“visages” or “profiles”—sing. *partzuf*), each with ten *sefirot* of their own. All the *partzufim* are described by names that characterize the way they function as *partzufim*. The *partzuf* of *chochmah* is called *abba*. *Yesod abba* is the channel through which the flow from *chochmah* reaches the recipient. Now although *yesod abba* primarily becomes clothed in *yesod imma* (*binah*), i.e., *chochmah* imbues *binah* with some of its unique qualities, it also affects *z'a* and *malchut*. However, its effect on *z'a* is only peripheral, via *binah*, whereas *chochmah* illuminates *malchut* directly and with great force. This is the meaning of the verse, “G-d established the earth (*malchut*) with *chochmah*” (Proverbs 3:19). In terms of our *maamar* this means that the ability to speak stems from an elevated level of *chochmah*, and conversely that speech has the ability to elicit the very depths of *chochmah*, as explained at length in the previous

maamar. (See *Biurei Hazohar Tzemach Tzedek*, pp. 561-2.)

Now, in Kabbalah and Chasidut it is explained that the four general categories of *sefirot*—*chochmah*, *binah*, *z'a* and *malchut*—correspond to the four letters of the divine name *Havaya*. Thus, the letter *yud* corresponds to *chochmah*, the initial *hey* to *binah*, the *vav* to *z'a*, and the final *hey* to *malchut*.

Since, as explained above, *yesod abba* (*chochmah*) flows into *malchut*, that means that *yud* flows into *hey*. Thus, *hey* is the “cup” that receives the flow from *yud*, and therefore must have ten (the numerical equivalent of “*yud*”) criteria to render it fitting.

201. The divine name comprised of the letters *alef*, *dalet*, *nun* and *yud*.

202. CHOCHMAH ILA'AH – CHOCHMAH TATA'AH. There are two primary aspects of *chochmah*. *Chochmah ila'ah* (the higher *chochmah*) is *chochmah* as it exists internally, i.e., receiving and being illuminated by the Infinite Light of *Or Ein Sof*. Regarding this Rabbi Schneur Zalman states in *Tanya* (note, chap. 35): “The light of the

וּפִירֵשׁ הָרַב מֹשֶׁה זְכוּת שְׁהִי"ד זֶהוּ עֲנִין יְסוֹד אֲבָא שְׁמַאי
בִּיסוֹד ז"א וְנִמְשָׁךְ בְּהַמְלָכוֹת שֶׁהִיא אוֹת ה"א.

וְאִפְשָׁר לֹמַר כִּי יֵשׁ יו"ד דְּהו"י וְיו"ד דָּאד', וְהֵינּוּ
חֲכָמָה עֲלָאָה וְחֲכָמָה תַּתְּאָה שֶׁהוּא בִּיטוּל אֲמִיתִי וּבִיטוּל
הַיֵּשׁ בְּחִינַת קְבָלַת עוֹל מַלְכוּת שָׁמַיִם כו', וְעֲשָׂרָה דְּבָרִים
בְּכוּס שֶׁל בְּרָכָה הֵם מִבְּחִינַת יו"ד דָּאד' שֶׁהוּא עֲנִין
קְבָלַת עוֹל מַלְכוּת שָׁמַיִם וְכַמְאָמַר לָמָּה קִדְמָה שְׁמַע
לְוַהֲיָה אִם שְׁמַע בְּכַדִּי שִׁקְבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם

blessed *Ein Sof* does not become unified even in the world of *Atzilut*, unless it clothes itself first in the *sefirah* of *chochmah*—the reason being that the blessed *Ein Sof* is the true one Who is One alone and apart from whom there is nothing, and this is the level of *chochmah*.” This aspect of *chochmah* is the *chochmah* of Torah, which would have been pertinent even if the worlds had not been created.

Chochmah tata'ah (the lower *chochmah*) is *chochmah* as it projects externally, i.e., as it flows downward to permeate and enliven the other *sefirot*. This aspect of *chochmah* is the *chochmah* of creation, and therefore would not exist had the worlds not been created (*Sefer Halikkutim*, *Chochmah*, chap. 36). See also following footnote.

203. TRUE BITTUL AND BITTUL HAYESH. As explained in the previous footnote, *chochmah* has two aspects. The primary quality of *chochmah ila'ah* is its state of nullification towards *Or Ein Sof*. *Tanya* (chap. 19) elaborates: “Now this is a general principle in the entire realm of holiness—it [holiness] is only that which is derived from *chochmah*, called ‘su-

preme holiness,’ whose existence is nullified in the light of the blessed *Ein Sof* which is clothed in it, so that it is not a thing apart. For this reason, it is called *koach mah* [power of humility and abnegation].” Thus, *chochmah ilaah* is true *bittul* (absolute nullification of self, or essential *bittul*).

Chochmah tata'ah, however, is the life-force of the lower worlds, as the verse states, “You have made them all with *chochmah*” (Psalms 104:24). Hence, the worlds are of some significance in the perspective of *chochmah tata'ah*, and the ultimate truth that “He is One Alone and apart from Him there is nothing” is not perceived in *chochmah tata'ah*, but only in *chochmah ila'ah*. Its self-nullification is incomplete, and is, therefore, called merely “*bittul hayesh*”—existential *bittul*, as opposed to the essential *bittul* of *chochmah ila'ah*.

204. *Ad-nai* is from the word *adnut*, meaning “L-rdship” or “sovereignty,” of which one “accepts the yoke.”

205. The first and second paragraphs of the *Shema* prayer, recited twice daily.

yoke of Heaven, and then the yoke of *mitzvot*.²⁰⁶ Also, as the saying, “First accept upon yourselves My kingship, then accept My decrees”²⁰⁷—the *mitzvot*.²⁰⁸ Thus, *kabbalat ol* is the cup and vessel for the revelation of the *yud* of *Havaya*.²⁰⁹

THE RECEIVER GIVES

This all explains why *Knesset Yisrael* is called “cup,” for she is a receptacle for *chochmah*, identified with Torah. Furthermore, one might add that just as a person drinks from his cup [i.e., benefits from the cup],²¹⁰ likewise [is this dynamic true in the spiritual realm, as alluded to in the words] “to the rain (*matar*) of heaven it will drink water.”²¹¹ Now the verse should have read “from the rain of heaven.”²¹² However, the explanation is that the term “to the rain of heaven” refers to *mayin d’churin*,²¹³ which descend from *chochmah ila’ah*, on High.²¹⁴ Given from Heaven, it [the Torah] is called *matar*, as in the verse, “May my teaching shower down like rain (*matar*).”²¹⁵ See the explanation, in *Likkutei Torah*, of the words *Torah tzivah*,²¹⁶ discussing [the prayer], “He causes the rain to fall.”²¹⁷

Knesset Yisrael—called ‘the Land’—gives drink “to the rain of heaven.”²¹⁸ This means that she draws out and so affects “the rain of heaven,” i.e., the Torah as it is revealed, as explained above.²¹⁹ This is

206. *Berachot* 13a. The first paragraph of *Shema* discusses G-d’s sovereignty, while the second discusses one’s obligation to perform *mitzvot*.

207. *Mechilta* to *Yitro* 20:3.

208. See *Meiri*, *Berachot* 14b.

209. The point that the *maamar* is making may be explained as follows: We explained before that the recipient, or “cup,” is associated with the number ten (“the Sages instituted ten rules concerning a cup of blessing...”), since it receives spiritual energy from *yesod abba*, *chochmah*, which corresponds to the *yud* of *Havaya* (*yud* being the numerical equiv-

alent of ten); for since it receives “ten,” it too must have “ten.” But, as the *Ramaz* explains, the recipient is *malchut*, the letter *hey* of *Havaya*, which corresponds to the number five! Where, then, do we see the number ten expressed in the recipient? The *maamar* therefore explains that more specifically the recipient refers to the *yud* of *Ad-nai*, which represents the idea of *kabbalat ol*, and which is the cup and vessel for the *yud* of *Havaya*—true and complete *bittul* that is beyond mere *kabbalat ol*. Thus, the recipient does contain this element of “ten” (*yud*).

210. Indicating that the cup also contains the power of “transmission.”

תְּחִלָּה וְאַחֵר כִּדּוּ יִקְבַּל עָלָיו עוֹל מַצּוֹת, וְכַמֶּאֱמָר קִבְּלוּ
מַלְכוּתִי וְאַחֵר כִּדּוּ קִבְּלוּ גְּזֵרֹתִי בְּחִינַת הַמַּצּוֹת כו',
דְּקִבְּלַת עוֹל מַלְכוּת שָׁמַיִם הוּא בְּחִינַת הַכּוֹס וְהַכֶּלִי
לְגִילּוֹי יו"ד דָּשֵׁם הו"י כו'.

וְכָל זֶה הוּא מֵה שֶׁכִּנְסַת יִשְׂרָאֵל נִקְרָאת כּוֹס שֶׁהֵם כְּלִי
לְקַבֵּל בְּחִינַת הַחֲכָמָה שֶׁהוּא בְּחִינַת הַתּוֹרָה כו'. וְעוֹד זֹאת
יֵשׁ לֵאמֹר כִּי כְּמוֹ הַכּוֹס בּוֹ וְעַל יְדוֹ שׁוֹתָה בְּעַל הַכּוֹס, כֵּן
כָּתִיב לְמֹטֵר הַשָּׁמַיִם תִּשְׁתֶּה מַיִם, דְּהוּא לִיה לְמִימֵר מִמָּטֵר,
אֲלֵא הַפִּירוּשׁ כִּי לְמֹטֵר הַשָּׁמַיִם שֶׁהוּא בְּחִינַת מ"ד הַבָּא
מִלְמַעְלָה מִבְּחִינַת חֲכָמָה עֲלָאָה וְהִיא שְׁנִיתָנָה מִן הַשָּׁמַיִם
וְנִקְרָאת מָטֵר כְּמוֹ שֶׁכָּתוּב יַעֲרוֹף כְּמָטֵר לְקַחֵי דְקֵאֵי עַל
הַתּוֹרָה כו'. וְעַיִן מֵה שֶׁכָּתוּב בְּלִקְוֹטֵי תּוֹרָה בְּהַבִּיאֹר
דְּתּוֹרָה צוּה בְּעֵינֵי מוֹרִיד הַגֶּשֶׁם

וְכִנְסַת יִשְׂרָאֵל הַנִּקְרָאת אֶרֶץ תִּשְׁתֶּה לְמֹטֵר הַשָּׁמַיִם,
רוּצָה לֵאמֹר שֶׁהִיא תִשְׁקָה וְתִשְׁפִּיעַ לְמֹטֵר הַשָּׁמַיִם לְבְּחִינַת

211. Deuteronomy 11:11. The verse is typically translated as "by the rain of heaven it will drink water," in reference to the Land of Israel; i.e., the Land of Israel will drink of the rain of heaven. However, the literal meaning is "to the rain of heaven...", which would seem to indicate that the Land of Israel will *give water* to "the rain of heaven"! Rabbi Shalom DovBer thus explains the deeper meaning of this verse, which rectifies its literal meaning as well.

212. *Mimtar*, which means "from the rain..." The actual text, *limtar*, means "to the rain..."

213. Lit., "masculine waters"; connoting the male, transmitting aspect, or z'a. See footnote 74. In our con-

text, this refers to Torah, the "male" element in its relationship with Israel.

214. As explained above, Torah stems from *chochmah ila'ah*—G-d's supernal wisdom.

215. Deuteronomy 32:2.

216. *Likkutei Torah, Devarim*, 95a ff.

217. Liturgy, Amidah.

218. The Hebrew "*tishteh*" can be understood as an intransitive verb in the future tense—"she will drink"—or as a verb in the transitive form—"she will give to drink."

219. Israel becomes the "giver" in its relationship with Torah, eliciting the

the deeper concept expressed in the verse "the woman will court the man."²²⁰

It is also written, "On that day, living water will flow from Jerusalem, half to the *Yam Hakadmoni*,"²²¹ which is the sea of *chochmah*²²² (i.e., the Torah in the primordial *chochmah* of A'K²²³).

It is for this reason then that the souls of Israel are compared to a cup, as in the dictum "a person should not drink from his cup..." The giver is referred to as one who drinks from the cup; this means he is also a recipient. This is because of the high rank of the souls of Israel in their root, as explained above.



Essence of G-d (and ultimately, the essence of Torah itself), as described in detail above.

220. Jeremiah 31:21. That is, the feminine, receptive power will assume an active, leading role.

221. Zechariah 14:8. Literally, *Yam Hakadmoni* is the Eastern Sea, or Dead Sea. We have left it in the original to indicate the more mystical other sense of the words—the Primordial Sea, i.e., the sea of *chochmah*.

222. The sea of *chochmah* (the Torah in the primordial *chochmah* of A'K): The expression "the sea of *chochmah*" is first found in *Zohar* (II:19b) and in *Sefer Habahir* (authored by Rabbi Nechunya ben Hakana, second century Tanna, in *Zohar* III, *Tosafot* p. 301a). There, and in *Shaarei Or* (Rabbi Yosef Gikatilia, *Shaar Harishon*, *Sefirah Ha'asir*) the expression refers to *malchut* "because all the aspects of *chochmah*, which stem from supernal *chochmah*, flow into it, and all wisdom is drawn from it." The Arizal, however, explains (*Shaar Hakavanot*,

הַתּוֹרָה כְּמוֹ שְׁנִיתָנָה מִן הַשָּׁמַיִם כִּנ"ל. וְהֵינּוּ עַל דֶּרֶךְ נִקְבָּה
תְּסוּבֵב גָּבֵר

וְכִמוֹ שֶׁכָּתוּב וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מִיָּם חַיִּים מִירוּשָׁלַיִם
חֲצִיִּים אֶל הַיָּם הַקָּדְמוֹנִי שֶׁהוּא בְּחִינַת יָם הַחֲכָמָה (וְהֵינּוּ
הַתּוֹרָה כְּמוֹ שֶׁהִיא בְּבְחִינַת חֲכָמָה הַקְּדוּמָה דִּא"ק כו')

וְעַל כֵּן מִטַּעַם זֶה נִמְשְׁלוּ לְכוֹס וְכִלְשׁוֹן לֹא יִשְׁתֶּה בְּכוֹס
זֶה הָרִי הַמְשְׁפִיעַ נִקְרָא שׁוֹתֶה בְּהַכוֹס אִם כֵּן הוּא גַם כֵּן מְקַבֵּל
כו', וְהֵינּוּ מִצַּד מַעֲלָת נִשְׁמוֹת יִשְׂרָאֵל בְּשֶׁרֶשֶׁם כו' כִּנ"ל.



Derushei Kabbalat Shabbat, Derush 1—*Havu Lashem*) that the sea of *chochmah* refers to *mocha stima'ah* of *arich anpin* from where all the other *sefirot* draw their light.

Here Rabbi Shalom DovBer validates both of these explanations. On the one hand, *Knesset Yisrael* is called “cup” because she is a vessel in which to receive the *chochmah* of Torah. On the other hand, *Knesset Yisrael* is called the Land that gives drink “to the rain of heaven.” Meaning, she waters and has an effect on “the rain of heaven,” namely, the Torah that was

given from Heaven. In our analogy, the transmitter (the Torah) also “drinks from the cup.” This means that the Torah also receives from the “cup”—*Knesset Yisrael*—because the root of the souls of Israel actually transcends the Torah. In a more profound sense, we may say that it is through the very act of receiving *from* the Torah that the Jewish people empower the Torah and imbue it with an even greater light, that of *Essence*.

223. CHOCHMAH HAK'DUMAH D'A'K. See footnote 109 for an explanation.

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נדפס לזכות

גולן ישי בן מרים
יוכבד לאה בת ברכה ליפשה
יונתן אהרן בן יוכבד לאה

